

HOW TO HEAL AND
HELP ONE'S SELF

CHARLES F. WINBIGLER, PH. M.

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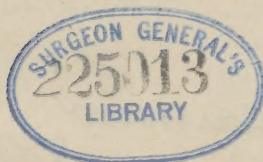
A NEW OUTLOOK ON LIFE

Containing General and Specific Instructions,
Psychological and Psycho-Therapeutic
and Scriptural Principles
Simply Stated and
Thoroughly
Tested

BY
Charles
DR. C. F. WINBIGLER

Author of "HOW TO HEAL AND HELP OTHERS",
"SUGGESTION: ITS LAW AND APPLICATION",
"CHRISTIAN SCIENCE: ITS FACTS
AND FALLACIES", ETC.

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PREFACE

This book, like "How to Heal and Help Others," is the fruitage of years of teaching, practicing and study. The exercises and suggestions have been tested and proven effective. All who practice them will find them so. The author would have paid a large price for such a work as this one if he could have gotten it when starting out in life. There may be other books like it, but knowing the general works bearing on the subject of help and healing, I do not know of any work just like it and covering the field so thoroughly and practically. The table of contents will show something of the variety as well as the breadth of subjects discussed. It is a book for young people, middle-aged and for the elderly and has a message for all. The exercises and suggestions can be used alone, the Scripture references bear on the subjects discussed and have been carefully chosen and the discussions have been presented in a simple and direct style so that all classes can easily understand what is said. The author will be glad for any suggestions from the readers so that he may make any changes or additions in order to make this book as perfect and helpful as possible. There is a single desire in the author's heart, and that is to help his fellowmen to get the best out of their lives by putting the best into them.

C. F. WINBIGLER.

**LIST OF BOOKS BY THE
AUTHOR WHICH CAN BE
USED WITH THIS
BOOK**

Suggestion; Its Law and Application; or, The Principle and Practice of Psycho-Therapeutics. A basic work in all healing.

Handbook and Manual on Healing and Helping Others. Unique, Scriptural and Scientific.

Christian Science and Kindred Subjects: Their Facts and Fallacies. These books can be secured from the author, care Commercial Printing House, Los Angeles, Calif.

CHAPTER I.

Introduction

There are times in one's life when it would be pleasant, as well as profitable, to have a friend near at hand to give special counsel or instruction, or to have a book containing instruction sufficiently explicit and specific so that one might be able to recover one's self from nervousness, adverse anticipations, troubles, worry, fear, and sickness and learn how to develop the best in one's life.

There are many books published that give general advice about self-help, but very few present specific directions which may be followed with effective results.

This is a day of specialists and specialization and what is needed for self-help is a manual that presents reasonable and usable instruction for the many changing conditions of life and conduct. Most people seem to be in a great hurry and if they were asked why, they could give no good answer. Vacations are to be arranged, parties to be attended, social duties to be discharged, regular work to be done, amusements to be enjoyed, and

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ordinary things to be performed so that each one, in order to get through the day and night, is kept on the move and that, too, at a lively gait. There is no time to rest, to think, to call out the best in one's life and this means loss of power and the manifestation of weakness.

Our progenitors were busy, but with the essentials of life, with the things that counted. We are busy, but too frequently with the non-essentials of life, with the things that are only secondary and not fundamental. Our nervous force is exhausted and our bodies are driven to the limit of their power. The end of the day finds us tired out, the night brings its amusements that are not even diverting, sleep itself is restless, and bye and bye we have a state of "nerves" and we must go away for a rest which often means only more nerve dissipation.

Many people do not take time to think, plan, and prepare for life, but in a blind mad rush go ahead until exhausted, and then when compelled to think they find that the emotional life has been leading to adverse and introspective conditions in which all kinds of fears, worries, vagaries are aroused. Such a condition makes one afraid to think. When thinking is forced on such an one the thoughts dwell on the uselessness of life in which will be found the seeds of suicide or self-destruction or a feeling that the mind is tottering and that insanity is staring one in the face. The

sad thing is that these conditions often manifest themselves in the lives of people who are young or who have not yet reached middle age.

The nerves have been overtaxed, the physical system has been overstrained, and all kinds of sensations and adverse mental anticipations and surmises assert themselves. **No one can violate the law of his physical and mental life without sooner or later paying the penalty.** It is hardly necessary to say that this is not living, but only existing. When will men and women think and act so as to get the best out of life by putting the best into life?

Our life is complex and endless. Complications arise, multitudinous things make appeal to the senses, uncontrolled emotions have a tendency to lead instead of the intellect and will, and the lower things, instead of the higher, make a demanding appeal to the judgment, so that people are misled and cheated out of the realization of that which is highest and best for them.

Nothing now is simple in life. Thought and action, pleasures and sorrows, living and dying all have their intricate interrelations, thus confusing the mind and leaving the spirit in a state of indecision which drifts with the tides of feeling as they ebb and flow. These interrelations and complexes vaguely impress the mind and take away the thought of and manifestation toward a simple as compared with a complex life.

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The multiplication of our material necessities adds to this complexity. Our needs have been met by almost unlimited resources and our progress on this account has been very rapid, thus making an extra demand on the nervous forces of the body. Some of these are desirable and many of them parasitical, so that it is now a question whether the most of our supposed necessities are not mastering us instead of being mastered by us as they ought to be.

Independence and a high degree of morality ought to be our inheritance from these multiplied resources, but instead there seems to be increased slavery and immorality in this age.

Happiness, love for our fellowmen, and doing good for the sake of goodness and its effect on the life are not the predominant characteristics of our time. Contentment is not a virtue among the young or middle-aged. The majority of the people are discontented and this discontent makes them dissatisfied with their lot and spurs them on to acquire wealth, position, and the realization often of unholy ambitions, all of which deplete mental and physical strength. No one can object to laudable ambitions being realized, but they are very different from those referred to above. Food, clothing, shelter, and pleasure are the four great every day desires in the minds and hearts of the people. This is true of rich and poor. What one has is not so much thought about as what one

lacks or wants. The spirit of anxiety is aroused and that is a spur to the nerves. Fears are awakened, worries are bred, and no one can tell their number, their power, their shades of form and refinement, or their consequences on the mind and body, but they all come to an awful reality to those who are controlled by them. This condition of things has created social unrest of far-reaching consequences the end of which is not yet.

The complex life of our time is found also in the lack of personal peace and fraternity. There is an increase in supposed necessities and that calls into play conflict with others and self-seeking. This is true of office, trade, politics, and positions in general. This condition produces worry, irritation, jealousy, and these things exhaust nerve force and depress vitality. Ambitions assert themselves, special privileges are coveted, inclinations are manifested and jealousies awakened, egotism displayed, grudges justified appetites gratified, and the whole personality wrought up to the highest pitch of excitement. These are the things which produce anarchy in the life, drive out peace from the city of Mansoul, and bring slavery to one's self.

Hatred of the prosperous, bitterness against the successful, and envy towards the rich all grow out of these conditions.

The time of the old tallow candle, the ox-cart, and the inconveniences of the past are gone and

with them have gone also simple habits, opportunity to think and rest, and a feeling of mastery over one's self. Whilst we would not desire to hark back to olden times, yet, if in the midst of plenty and development of utilities, we could have the calm and quietness of mind and body we should at least realize a mastery and strength that many do not now possess.

It is not in the abundance that a man hath, or in the positions that he holds, or in the things he does that he finds happiness, but in what he is in relation to God and his fellowmen and to his higher self that true contentment, sweet peace, and unalloyed happiness are found. Not things, but character; not material prosperity, but contentment with personal self-control; not material blessings, but moral rectitude make for essential and lasting happiness and abiding strength.

The complexity of life is increased by the lack of practical education and by the interference with the highest liberty. Ignorance, tyranny, and poverty are the three demons of modern civilization. Whilst increase of wealth will not bring true happiness, the dissemination of learning will fail in like manner unless there is self-mastery and the manifestation of high and noble ethical principles. Education is to be a servant and not a master. This is equally true of liberty, but when it runs to license, it is a curse and when it is man's master it is a tyrant. Hideous

and shameful things have been done in the name of liberty. Madame Roland truthfully exclaimed, "Oh, liberty, what crimes have been committed in thy name."

No greater blessings from a material and social standpoint can be found than plenty instead of want, education in place of ignorance, liberty instead of tyranny, if these things are rightly used by man and not abused by him.

There is a "law of the spirit" (Rom. viii. 1, 2; Gal. v. 22, 23) and a "law of the flesh" (Rom. viii. 3; Gal. v. 19-21). These laws are good and when properly observed wonderful results will come to the individual life. But when the "law of the spirit" is inoperative and unheeded and the "law of the body" is predominant in its manifestation, there will be a fearful price to pay. He who lives under the "law of the flesh" can never realize fully the meaning of liberty, but he who is governed by the "law of the spirit" will see and realize its meaning and will be a free man indeed. He who is guided by the "law of the spirit" cannot and will not be a slave to anything, but he who is controlled by the "law of the flesh" will be a slave to everything. The "law of the spirit" lovingly compels man to look to and love God and to love his fellowmen. Herein man finds his highest and noblest life.

The complexity of life is also increased by confusing the essentials of life with the non-essen-

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tials. Material things, education, freedom, social life, and civilization in general, are looked upon as the essentials of life, whereas they are only the framework for the essentials. Higher things than these are the essentials and only as man realizes and manifests them will he be relieved from the nervous strain, activity, and tension of life; then only will he make the most of and get the most out of life. These essentials are: obedience to the spiritual law of life, an awakened conscience, a developed character, a forceful will, and a contented mind.

The noblest aspirations of life are frequently crushed under the non-essentials and the personality does not have the real light and air of the spiritual world. We have, therefore, spiritual inertia and fearful dearth in the essential nature.

Man's value and essential power are not measured by his possessions but by what he is morally and spiritually. Other measures are transitory and secondary, but these are essential and primary. There is a constant change going on in intellectual and material things, but man himself must be a "centerstance" of all circumstances. He must drop impedimenta that hinder him in his development and keep straight on in the unfolding of his powers and essential nature notwithstanding all the changes about him.

A right attitude of mind, being what one ought to be—honestly and naturally human—in one's

acts, aspirations, and intentions, living up to the law according to the Eternal Spirit's intention—these are the essential things. Non-observance of these is to land in a quagmire of secondary things and conditions and be smothered under them.

Man was not destined to be a bird, a rock, a flower, a bear, a fox, a hog, a wolf, or an animal or bird of prey, but he was destined to be the noblest creature on earth and manifest the characteristics of his Creator because he was made "a little lower than God" (Ps. 8:4, 5 r. v.) and crowned with honor and glory. He was not destined to be an angel, although he may be like one, but he was intended to be a man with kingly traits of character, with royal power, with a masterful purpose, and a noble life. The Infinite Father intended him to manifest a spirit of justice, truth, wisdom, liberty, love, peace, and moral worth in his personality and conduct.

Let men and women take a little time from the non-essential things and sit down and look themselves squarely in the face and determine what is best and what they ought to do because they are men and women. The result of such study would be the removal of the great tension under which they are living, and they would see a new meaning of life and have an inspiration that will lead them to cease worrying about things that never come to pass, fearing things that are harmless

and which frequently do not exist, and tormenting themselves because of envy, jealousy, and suspicion.

The nervous condition of the American people augurs serious consequences. It is high time that a halt is called against the rush and hurry that are unnecessary, and that the people take stock of their physical, mental, and spiritual resources and income, as well as of the outgo and essentials of life. This is the aim of this book to help men and women to help themselves, and it is our purpose to be practical rather than theoretical, so that many things will have to be omitted that some may consider very necessary in the discussion. Ecclesiastes xii. 13, 14; John xvii. 3; Philippians iv. 8.

CHAPTER II.

Relaxation; or, Releasing Tension in One's Body

There are many causes which produce tension in the human body. Certain diseases, worry, fear, habits, mental distress, insomnia, and lack of exercise are a few. The removal of these causes will allow in a great measure the muscles to assume their normal condition and thus remove pressure from the nerves that control the circulation of the blood and thus re-establish a healthy condition of the body. A slipped vertebra or the head of a rib off its articulation pressing on a nerve may produce tension as well as lesion in certain parts of the body. Adjustments of these bony structures and relaxation of the muscles will greatly relieve and establish a normal condition of the physical organism.

There is a mental as well as a physical relaxation which will also remove tension. The exercise of the will can force the body to relax and is very important in many cases. It is a well known fact that the power of the will can overcome in a large measure the tension produced by some of the causes before mentioned. Hence

it is very important that we voluntarily determine that relaxation shall occur when tension is consciously or unconsciously recognized.

One serious consequence of tension is that the circulation of the blood is interfered with and especially the circulation to and from the brain. It is very necessary, therefore, that the neck especially shall be relaxed, in order that venous stasis shall be avoided in the brain. If the venous blood cannot get down from the brain freely and readily there will be trouble. Headaches may occur, confusion of thought may be manifested, the senses may be interfered with, and a neurasthenic condition may be produced. Tension is one of the important physical causes of neurasthenia. Frequently persons thus afflicted say that they cannot let down, that they cannot relax. The effort to do so makes them more tense in mind and body. Such persons must be taught how to relax and how to do so quickly and completely.

It is not easy to "let go" or relax, but when we consider that at first it is a voluntary exercise of the will, we know that this power can be exercised whenever one chooses to do so. This "letting go" applies to so many conditions—like physical tension, mental stress, and moral relations, so that this matter of relaxation or releasing tension is of wide application. In physical "letting go" it is the voluntary relaxation of the

muscles, so that the nerves may be unhindered in their action and the circulation of blood and lymph unimpeded in their flow.

In mental relaxation the stress produced by hurt feelings, by adverse conditions in the mind like worry, hatred, anger, jealousy, envy, and malice—all these things must be “let go” from the mind, thus relieving the stress produced. A complete mental relaxation makes one feel at peace with the whole world.

Relaxation of the moral feelings refer to the thought of guilt, conscience, and relations to others in which the ego realizes the happy, restful, and peaceful condition that comes from a right relation to the Infinite Spirit.

One may suggest that he cannot “let go” of the great troubles, disappointments, deep wrongs, poignant sorrows and terrible tragedies of life. Yes, one can “let go” of those things at first by voluntarily intending to do so, and by persistently keeping at it. The reason that some do not is because they allow their feelings to lead them instead of demanding that their intellect and will direct and control them.

Many people are sick because they are always talking sickness and the mind catches on to the thought, impresses the living organism, depresses the nerve activity, and eventually produces that condition in the body. Cessation from talking about sickness, disease, and distress will relieve

the body and mind from tension and thus relieve the condition of sickness. On the other hand, **talking about health**, joy, happiness, and corresponding things will release tension, send the blood pulsing through the body, and produce a healthful condition.

When one is in great pain or is really and truly sick he can do much to relieve the condition by persistently relaxing every muscle and by relaxing the mind, letting go of the thought of pain and disease, and assuming a positive, as compared with a negative, state of mind.

A man suffering greatly from pain, when I told him to turn over and tell me all about it, said, "I cannot turn; it will kill me." I persisted that he could turn and when I urged it, he said, "I'll try." He turned and before he told me the story he was so sleepy that he could not finish it. In turning on his side, he found that the position modified his feelings and he "let go," rested, and slept.

All pain can be relieved to a large extent by a thorough relaxation of body and mind. I have said to patients at times, "Relax, relax, and the pain will quiet and possibly go away." In some cases they have gone to sleep and when they awoke the pain was gone. **"Let go" of yourself, if you want to be master of yourself!**

An indirect method of letting go or of relaxing one's self is to change the thought to something

else of interest, thus taking the mind off the thing that molests, afflicts, or interferes with the normal condition of the body.

Pain, sickness, trouble, and fear are always greater as one thinks about them and they always decrease as one thinks about something else of interest. The rheumatic forgets his pain under the excitement of running from a burning building. The mother forgets her sickness in attending to her afflicted child. The bereaved one forgets the sharpness of her grief by ministering to another who has "passed under the rod" in double bereavement. This method of helping one's self is most effective and often it is the quickest way to release tension of mind and body.

It is not easy to fall gracefully in athletics unless one practices thorough relaxation. The very fear of hurting one's self causes the muscles to tense and then the fear is realizable. When the fear is gone then relaxation comes and one can let go and sink to the floor unhurt.

Tension always interferes with the realization of that which is best for the mind and body. Many people do not understand this simple rule of life, but it is true and applicable to so many conditions. Tension interferes with a free circulation of blood to and from the brain and body. Tension has a tendency to interfere with good nerve activity; it also leads to mental unrest, and the abnormal activity of the mind. It produces worry,

fear, over-conscientiousness, and a multitude of undesirable mental conditions which make one miserable. "Letting go," relaxing, taking off tension is a positive necessity in order to realize the best in mind and body. Reforming our mental states will prevent mutiny in the nerve cells of the body. A strenuous life is a fraud and sooner or later the penalty will have to be paid. Strenuous living is not efficiency any more than hurry is work.

Tension is a double-edged sword cutting away health in many ways. It also depletes energy, rapidly exhausts reserve power, and prevents the accumulation of both.

There are numerous illustrations of tension in the body. Pursing the lips, contracting the eyebrows, clenching the hands, holding up the shoulders or the back, holding the arms close to the sides, holding in the abdomen, doubling up when lying down—these and many other voluntary and involuntary habits manifest themselves and show tension of mind and body.

This is a useless expenditure of nervous energy and great care should be exercised in releasing the tension, thus allowing the physical powers to do their best work and the mental faculties to exercise their greatest force.

There will be some tension naturally when the muscles are contracted for legitimate work, but after that is done the tension ought to be taken

off. By continuing the tension one will exhaust the nervous force. Many people use up too much energy in walking, talking, writing, lifting a chair, or in making other bodily movements. Easy-going, good-natured people, and clumsy growing boys conserve their forces. It is better to repress the energies than to express them too generously.

The emotions demand expression just as much as the body demands and requires exercise. He who crushes his emotions will suffer just as much as he who neglects to call into activity his muscular power. Parents and teachers who fail to direct, or who are cruel enough to punish a child who would express his emotions, will prove themselves failures in the respective spheres of life in which they exercise authority. Repressed emotions work havoc eventually on the human body and produce inharmonious functioning of the vital organs. Many men, and often comparatively strong women, who repress their emotions, become, by sudden collapses, victims of nervous prostration or neurasthenia.

One question that may be profitably answered now is this: How can we relax and save our nervous energy?

1. Watch your involuntary, as well as your voluntary thought habits. **Laugh heartily at the unpleasant things, at your fears and worries, and do not take this world and life too seriously.** Merriment is always relaxing and restful and

renewed refreshment comes from hearty laughter. The laughing cure—even forcing one's self to laugh—is effective in relieving tension, increasing the circulation, and stimulating the whole organism.

2. Taking some easy, graceful, light, rhythmical gymnastics will relieve tension of mind and body.

3. When not doing active work, or some definite thing calling into play the muscles, see that your muscles are relaxed. People, when they lie down, try to hold up the bed or couch; when sitting, feel that they must keep their weight off of the chair or object they sit on.

4. Sit on an easy chair or lie on a couch or bed. Mentally determine that you will relax every part of the body. Breathe abdominally, deeply for two minutes or more. Then mentally determine to relax the right arm, the left arm, the right leg, the left leg, the back muscles from the lower part of the back to the neck, the neck muscles by turning the head easily from side to side, the head and face muscles, the chest and abdomen. Go over this two or three times. Get a mental picture of being thoroughly relaxed part by part, and then by one easy voluntary effort relax every muscle and every part of the body. It is a good exercise to move every part and get a picture of all tension disappearing. Persist in this exercise until you succeed and feel utterly limp without a

desire to move. This is one of the best exercises that can be found anywhere to take off tension and prepare for a thorough rest.

5. Breathe deeply for two or three minutes and determine that all the deep muscles of the body shall relax. (There are five layers of muscles on the back and neck.) Many of these muscles and others on the inside of the body will not relax unless one persists in becoming so limp that there will not be a desire to move.

6. Make the relaxation so thorough and complete that you feel at peace with all the world and utterly quiet and restful.

Matthew xi:28, 29, 30. John i: 38, 39.

Be right with God and Christ who has come to save and give you rest, right with your fellow-man, right with yourself.

CHAPTER III.

Breathing; or, Oxygenizing the Blood in One's Body

Everybody recognizes the importance of breathing but many persons do not know how to breathe or why one should breathe deeply. Why?

1. In order to purify the blood stream by the intake of oxygen.

2. That waste matter which leaves the body by the lungs, carried there by the blood, should be thrown out as rapidly and completely as possible.

3. In order to feel well the blood must have twice as much oxygen by weight as assimilated food.

4. Deep breathing supplies the oxygen necessary to keep the physical system in good condition. Many persons eat too much and breathe too little. The non-assimilated food and lack of oxygen permit the system to be clogged up and thus colds, catarrhs, rheumatism, pneumonia, and many other ailments are produced. If the physical organism were charged and surcharged with oxygen by deep rythmical breathing, much of the sickness among people would be relieved. **Breath-**

ing more and eating less is a royal road to health. All schools and all parents should teach the pupils and children how and why they should breathe deeply.

5. Waste and carbon dioxide can only be thoroughly gotten rid of through the lungs. That occurs normally and effectively when oxygen is present and when the lungs inspire and expire thoroughly. Breathe deeply to purify the blood stream and help lung elimination.

6. Thorough oxygenation of the blood not only prevents but also cures disease. Oxygen is the best antitoxin and will arouse leucocytes and make them phagocytes, or body policemen to arrest and destroy encroaching bacteria, and make them harmless quicker than any preparation made in chemical laboratories or in any medicine shop in the world.

The "Black Hole" of Calcutta and places of confinement are infernal because they lack oxygen and life ebbs away rapidly. Many public gathering places and even some church buildings are noted for their lack of ventilation. God's providence is blamed sometimes for sickness and death when it is due to man's neglect in supplying himself with plenty of oxygen. God has provided the oxygen in the air, but we are often too lazy or too thoughtless to breathe it. If every person were to breathe deeply for twenty

minutes morning, noon, and night, and breathe regularly good air during the day and night, there would be comparatively little sickness in this nation.

7. The importance of deep breathing is seen in the fact that we cannot store up oxygen for any length of time; it must be renewed continually. If a man will not breathe for ten or fifteen minutes he will bring on rapid dissolution of the body. One-half enough of oxygen in the body means too much carbon dioxide and waste which will permit bacterial increase, disease, shorter life, and eventual death.

8. The importance of oxygen to the body is also seen from the following considerations:

(a) Eight tons of blood pass through the lungs every twenty-four hours and this must be kept pure and oxygen does this. All the blood of the body passes through the lungs every four minutes seeking oxygen. One-half of the total waste of the body should go out by the lungs and if this does not occur the skin and kidneys will have to do extra work as well as other bodily organs. The waste thrown out by the lungs is water, vapor, carbon dioxide, and other excretions. The intaking of oxygen helps the expulsion of those deleterious substances which have been in the circulation.

(b) Seventy-five per cent of consumptives, before the lungs are destroyed, could be cured by

deep breathing and living constantly in the open air. Statistics show that one half of the deaths in our country are caused or hurried by lack of oxygen or by lack of deep and effective breathing. Only about five per cent of the oxygen of each inhalation is carried into the blood. How important then is deep breathing and the thorough bathing of the lungs in oxygen so that the blood and tissues of the body shall be completely supplied.

(c) Oxygen is cleansing. Many people are very careful that their clothing, houses, and surroundings shall be clean, but how much more important is it that the body shall be cleansed by the best and most effective purifier, oxygen.

The reason why tobacco, chloral, and alcohol are so deleterious is that the elements in these things, especially the poisons, occupy some of the space in the red blood corpuscles thus preventing oxygen from getting into the blood. Those poisons also contract the capillaries and arteries and thus interfere with the circulation and prevent the impurities from escaping, thus producing devitalizing effects.

Red blood corpuscles have been examined before and after smoking and great disturbances, change of shape, size, and arrangements are manifested. One hundred and ninety-seven men in four years in Yale showed the following results as to the effect of nicotine. The non-users of

tobacco gained over the users in weight, 32% ; in height, 29½% ; in chest girth, 19% ; in lung capacity, 66%.

Anything that prevents or interferes with the lungs taking in plenty of oxygen will prevent the best development of the body and brain and will also prevent the body from being clean and healthy.

(d) In order to get the best results and safest from the intake of oxygen always breathe through the nose. The nose is a sieve and the nostrils, if in good condition, will prepare the air in temperature, eliminate the dust, and hold back bacteria, so that the oxygen in being exchanged in the lungs for carbon dioxide will thus be unhindered in its work and will get into the circulation to nourish and help build up the body. The safe way to exhale is through the nose, but occasionally through the mouth. Mouth breathers will develop adenoid growths, catarrh, deafness, ear-ache, loss of will power, and other disorders. This wrong method can be cured by persistent auto-suggestion and by thinking and determining that one shall breathe properly.

Men breathe only about one half enough oxygen and women only about one fourth enough. The latter do so because of clothing restrictions. This is one reason why there are so many anemic women. Breathe deeply and thus get all the oxygen into your lungs that you can and deter-

mine that you will breathe through the nose and see what a change it will make in your feelings and life.

9. Deep breathing is produced by depressing the diaphragm and pushing out the abdominal muscles, thus allowing the lungs ample room to be filled with air. This method of breathing causes a rapid exchange of oxygen and carbon dioxide and other waste products and those things are thrown out with the expiration of the breath. Healthy animals, children, and savages breathe diaphragmatically or abdominally.

Many men and women use only a small part of the lungs—the upper part, and thus deprive themselves of oxygen, health, and pleasure. The observing physician reads much from the breathing of the patient. Nearly all neurasthenics and people who worry and hurry, find fault, complain, and are out of sorts, breathe only with the upper part of the lungs. Corsets are “cursets” and have done more to make women nervous and unhealthy than any other pieces of women’s wearing apparel.

Cultivate abdominal breathing for it means health, happiness, and harmony as well as efficiency. Men and women of courage, strength, and power breathe deeply. Hurry, worry, fear, and similar conditions can be controlled by deep breathing and mental determination to control these things. Oxygen is always lacking where

such adverse conditions are manifested and when the mind and body are under wrong control.

Goodness, contentment, spiritual power, as well as every good thought, increases the amount of oxygen by releasing tension and permitting the lungs unrestricted play, whilst every evil thought, wrong impulse, and wrong feeling decreases the oxygen and increases the nitrogen.

"I am in health, I breathe well," says Shakespeare. "Breathe awhile, then to it again." Rhythmical breathing is very helpful in establishing deep breathing as a habit. If you close one nostril and breathe until you count five, then hold the air until you count five, then place the finger on the opposite nostril and count five whilst you expel the air, you will feel after a little practice a glow of warmth over the whole body. The number counted may be varied at will.

It is said that every person inhales and exhales for nearly an hour through the right nostril and then unconsciously changes to the left for the same length of time. There is considerable speculation about the breath in the right nostril being positive and that in the left negative, that the left is cooling and the right heating, and that the negative or left should be used at sunrise and the positive or right at sunset. It is also affirmed that if one is extremely nervous that the best way to counteract this condition is to close the right nostril and take a few negative breaths

with deep inhalations and slow exhalations from the same nostril. Alternate or rhythmic breathing can be taken standing, sitting, or lying down. One thing that should be observed when breathing is that the body should be untensed so that the nerves and circulation may be helped and the body feel the soothing effect at once. Breathing exercises are calming and sleep-inducing. It is good to practice alternate breathing exercises three times a day.

The specific exercise elaborated is to place the first and second fingers of the left hand—right hand sometimes—so that they can alternately close the right and left nostrils. Exhale the air completely, close right nostril and inhale through the left, hold the breath for a few moments, then exhale through the right nostril with a little restraint, then inhale through the right nostril and exhale through the left. Repeat each four times and practice this often during the day, and at night. Repeat five times, six times, etc. Sitting in an easy posture is helpful in these exercises.

The exercises can also be varied. For instance, you can mentally count four for inhalation through the left nostril, hold and count sixteen, and exhale through the right nostril while counting eight. Inhale through right nostril and count as above. Try six, twelve and twenty-four in the same way. Four repetitions for either are enough for one practice. The gentle restraint

used in exhalation will not tense the body. To a certain degree there should be relaxation in the inhalation. Whilst practicing one can concentrate the mind on certain centers or organs of the body and secure very remarkable effects. For instance, concentrate on the pelvic plexus, the solar plexus, the heart, stomach, or any part of the body. It is better to take only one plexus or part for each four exercises. The solar plexus is important because it is a great center of power in the body. Concentration of thought helps the digestion, and the intestinal and cardiac nerves. Have a picture of a normal condition of the body, health, strength, and power instead of their opposites.

In fatigue it is good to breathe quietly and deeply, alternating the breathing, by inhalation and exhalation and by holding the breath a short time before exhaling and before inhaling. The counts can be varied according to the comfort in doing the exercises. To aid materially in breathing one can think of peace, strength and power. The mental intention of these things should go with the breathing. Closing the eyes will shut out things that may otherwise distract the attention.

If you want to accomplish a great task take a few full, deep inspirations of air and practice alternate breathing. Determine that the task will be accomplished and see how easily you will perform your work.

It is also helpful to take eight or ten breaths through the left nostril and let them out through the right, counting eight or ten while inhaling, holding, and letting out. Reverse the nostril breathing the next time you do this.

Health and strength can be maintained in equilibrium and in good condition by proper breathing and oxygenation of the blood. The lack of good, fresh, pure air is the beginning of colds and most lung troubles.

The experiment in one of the largest hospitals of New York during the winter of 1905-6 has proven that good, fresh air was a wonderful remedy for patients who had pneumonia. They were cared for on the roof in the open air with only canvas awnings to protect them from the wind. Every patient recovered. The experiment was continued with wonderful success. We all believe in fresh air but we often do all we can to prevent ourselves from securing it.

There is a three-fold activity in breathing—inhalation, retention and exhalation with three results—life-giving, equilibrium and elimination. As I have already said inhalation brings oxygen into the lungs, retention produces an exchange of gases, oxygen for carbonic acid gas by osmosis and elimination throws out the carbon dioxide and permits the oxygen to do its invigorating and cleansing work in the blood. All three activities are essential and all three results are necessary for health

and strength. The lungs receive the air through the bronchial tubes and the blood from the pulmonary veins so that one great activity of the lungs is to cause and permit an exchange of waste and poisonous matter within the blood for pure, wholesome and vitalizing energy in the form of oxygen. The more complete and deep the breathing the more perfect the exchange and the greater will be the physical and mental results. Spasmodic and shallow breathing allows the blood to be filled with poisons and become impoverished and the chest and other muscles to be undeveloped, thus preventing also the most complete development of the physical organism and its most complete manifestation of the essential personality.

I have intimated before that some persons are too lazy to breathe vigorously and deeply; some do not know why they should so breathe, whilst others are content with shallow and imperfect breathing. All of these suffer sooner or later from their indolence, ignorance and sin.

There are so many systems of instruction on breathing on the market containing more or less truth—usually less, and their great purpose for being there, and the only good in them, is the financial gain to the promoters. The necessity for deep breathing is very evident and the simplest exercises thoroughly practised are better than the most elaborate system superficially followed. Many can save money and time by taking a few

effective exercises and practising them regularly for the purpose of developing the lungs and chest muscles, charging the blood with oxygen and invigorating the whole body. "Breathing to hidden centers" is more suggestion than actual fact. Breathing to the cardiac, solar and pelvic plexuses, to the pineal gland and other centers is utilizing suggestion in a forceful manner. Systems that advocate and give in an elaborate way certain rules for attracting magnetic energy or to create abnormal powers of mind or body are questionable and superstitious. They have no essential basis in truth. The "Aum," "Om" practice has very little of value aside from the suggestive effect. Many of those systems are born of superstition, cradled in falsehood and nursed by credulity. Many teachers of breathing give instructions in auto-suggestion. There is some real benefit derived from that. Everything that is done ought to be done with an intention of getting the best out of it for one's self. This is particularly so of breathing.

"Tune up the fine strong instrument of thy being
To chord with thy high hope and do not tire;
When both in key and rhythm are agreeing,
Lo! thou shalt kiss the lips of thy desire."

Exercises

1. Breathe all the air you possibly can into the lungs, always through the nose. then hold it

until you mentally count ten, and then exhale. Repeat the exercise, counting one more number until you can count twenty while you hold the breath. This will permit a good exchange of gases in the lungs. This exercise can be varied in time, form, number of counts while inhaling, holding, and exhaling.

It is good to exhale the air from the lungs before breathing in as deeply as possible.

2. In order to get good control over the diaphragm and abdominal muscles one can voluntarily push down and out, thus forcing the diaphragm down and the abdominal muscles out. The lungs in this way will have more room to expand. Practice this until you can do it easily and readily. Then breathe deeply using this exercise until a regular habit is established.

3. Lying on a couch or bed in a passive attitude of body will greatly help one to succeed in the above method of breathing. Then an active attitude—like standing—will help one to establish a good normal habit of abdominal breathing. Put the hand on the abdomen and see that it comes out when you inhale and sinks back as you exhale.

4. It will be a help to inhale deeply by exhaling the breath smoothly and softly with the sound of o as in "to." Exhale until there is an uncomfortable feeling and then relax all the abdominal muscles and thus prepare to refill the lungs.

At first it will not be easy to carry out these exercises but by persistent practice and concentration of thought on the work, one can acquire perfect control. Watch a sleeping baby and see how naturally it breathes abdominally.

Do not make useless efforts when trying to breathe deeply. Do not raise the shoulders and chest and contract the abdominal muscles. That will defeat, in a large measure, the very thing you want to do; that is, easily, deeply, and strongly fill the lungs and in order to do that permit the abdominal muscles to expand and move forward and the diaphragm to sink and make more room for the lungs.

5. Expel the air from the lungs by quickly and energetically contracting the abdominal muscles. Avoid tensing other muscles, except those that are in immediate relation to the abdomen. "Hold the breath out" of the lungs whilst you vigorously contract the abdominal muscles rapidly ten times. Then relax and allow the air to rush into the lungs through the nose. By practice one can carry the number of contractions to thirty or forty times. If it tires or produces vertigo, stop awhile. This exercise, if persisted in, will reduce adipose tissue and stimulate the processes of digestion.

6. If you pack the lungs full of air the result will be a thorough oxygenation of the blood. Forcibly exhale the air from the lungs through

the parted lips. Then inhale deeply through the nostrils, having a mental picture of filling the lowest part of the lungs, then the middle lung tissue, then the upper part. When the lungs seem to be full mentally smell a delicious perfume or fragrant roses, and then orange blossoms, and with short sniffing processes you will pack the lungs with air. When full, hold the breath and count ten, then exhale quickly and rest a short time before doing this again. Do not take this exercise more than three times in succession; it can, however, be done frequently during the day for its beneficial effect on the circulation, digestion, and the development of the lung capacity. An aid to charging the lungs is to tap on the surface of the chest or carefully slap it. The chest can also be strengthened and expanded by using the arms in different movements when the lungs are full of air.

7. Inhaling through one nostril whilst holding the other one closed and then closing the other one whilst exhaling will cleanse the nasal passages and cure catarrh. Avoid heavy or jerky movements. Inhale and exhale slowly and smoothly.

8. Mentally intend that you will accomplish the work of breathing effectually and get the best results for yourself in every respect.

9. The usual rule is to breathe only through the nose. There are a few exceptional exercises

that may be more completely worked out by taking in breath for only a short time through the mouth. This is the great exception and inasmuch as this might lead to a wrong method it is best to adhere to the rule very tenaciously.

10. One great and vital connection with nature and the Infinite Spirit in this present environment is by breathing. Hence breathing is a vital and necessary requirement for our physical and mental existence in our present surroundings.

11. Certain mental habits and certain emotional manifestations interfere greatly with deep breathing. For instance, long continued anger, fear, worry, hatred, tension and other conditions. Depressing influences interfere very seriously. These things are to be avoided or mastered.

12. A complete breath is a physiological condition in which the lungs are filled with air and completely vitalized. The method is a simple and effective one, as has been suggested. Breathe through the nose until the lungs are completely filled, holding a mental picture, during the exercise, of filling the lower part of the lungs first, then the middle and last the upper part. When the lungs are thus filled let the air pass out until they are thoroughly emptied. Cultivate the habit of expanding the chest with the inhalation, contracting it when exhaling. Do this until it becomes a natural process. The result will be a vitalization of every organ in your body and the

whole body. It is best to do this out of doors. A helpful exercise in connection with the one just given is to lift the arms up or draw them towards the chest when you inhale and drop them or thrust them forward as you exhale. These exercises can be taken when one is walking and in other positions. One thing that will greatly assist is to have a tranquil mind when one is taking these exercises. Let the exhalation be very complete so as to cleanse the lungs of carbon dioxide.

To accomplish this the expulsion of air can be made through the open mouth with a few explosive and successive efforts or by whistling sounds until the lungs are completely emptied.

12. If you desire to increase the heat of the body inhale deeply and while doing so raise the arms slowly above the head and when the lungs are full of air, hold the arms in that position until you feel that you cannot hold the air any longer. Then expel the air slowly letting the arms come down to the sides. Hold the head back and the chest up in this exercise. When the inhalation is complete bend the body forward and rotate it from side to side or on the pelvis as a center. This exercise thoroughly practiced will warm the body and clear the brain.

Read again the part that refers to rhythmic breathing and practice the exercises. The beneficial effects of these exercises have been proven correct and will help all who try them. There are

many varieties of these exercises which can be used and anyone can make original ones by thinking and practice. Too much emphasis can not be placed on deep and rhythmical breathing.

CHAPTER IV.

Sleeping; or, Recuperating one's nervous system

Nothing so refreshes and recuperates the body as good sound sleep. The body is repaired, and the granules in the brain are multiplied, the nervous system is strengthened, and the whole physical system is rejuvenated. There are certain conditions which will aid in securing restful, refreshing sleep; they are, good air in the bedroom day and night, invigorating exercise, useful employment, a clean bed, and a clean mind.

Sleep is necessary in order that nerve energy may be restored, that nerve and body cells may be multiplied and replaced. The spinal nerves get tired, the senses grow weary, the energy granules of the brain become exhausted, the voluntary muscles become weary, and a call for rest and sleep comes when the whole physical system may let down.

The sympathetic system of nerves probably does not rest, but it carries on its work through the power of the subconscious mind, so that we have respiration, circulation, and recuperation, as well as other bodily processes, going on whether

we are awake or asleep. The blood pressure is reduced in sleep more effectively than it can be by electricity, drugs, exercises, or baths.

Some one has said, "The night-time of the body is the day-time of the soul." In order that the mind shall have unhindered quietness and rest it is very necessary that the very best thoughts of cheerfulness, poise, pleasure, and kindness should be the last thoughts before going to sleep. It is an unpardonable harm to children to send them to bed weeping, petulant, or rebellious. That condition will not only produce restless sleep, but will leave the mind in a condition where evil influences will develop and dispositions that will be adverse to the child's best development will be formed. When Sleep slips the cap of forgetfulness and rest over the brain and the mind is at peace with all the world and hopeful for the best, there will be recuperation, power, and a surplusage of all the best things for mind and body. All worries, fears, sorrows, cares, and adverse anticipations should be dropped when we go to bed to sleep. The thoughts of the day should be pure, charitable, and optimistic, in order that the mind shall be unfettered and positive in attitude, as such a condition is not only healthful, but very helpful.

It would be interesting to consider the physiology, pathology, and psychology of sleep, but this would involve so much theory that the practical

side of this phase of the subject would have to be made secondary rather than primary. The theoretical discussion can be found in several excellent **works on sleep.**

There are a number of things that prevent sleep, such as over-fatigue, external disturbances, and internal worries. Day-time nervousness will lead to **night-time wakefulness.**

Sometimes we hear a remark like this, "I was too tired to sleep last night". That thought produced a weariness, the memory of which produced more weariness, and when kept up produced the idea of the inability to sleep. In the day-time the nerve-tension is augmented by hurry so that some people "rush around like the devil in a gale of wind", thus producing more fatigue until such persons are too tired to sleep. He who knows how to conserve his nerve force effectively will make good his day's loss by restful sleep. He who knows how to quit work when he should will quickly learn how to control his sleep. Instead of impressing the mind with the thought of weariness let one realize that he is going to rest and that he is preparing himself to go to sleep by relaxing the body and the mind and breathing deeply. This will relieve the feeling of fatigue and will bring on sleep.

The unwillingness to be awake will produce wakefulness. That state of mind will cause one to toss, fret, and worry because he does not sleep.

Then the work of the next day mentally begins and is followed by the resultant fear that one cannot do the work if he does not sleep. Then the tired feeling is augmented and this interferes with rest and sleep.

This condition of mind also leads one to try anything in order to gain a little sleep. Sheep-counting, cat-watching, faggot-moving, or monotonous droning are tried, or difficult questions are recalled for answer, or some other expedient of which he has heard is experimented with in order to tire the brain and bring on sleep. Thus the mind is kept on working and all these things often make one more wakeful. A condition of insomnia is produced, nervousness is augmented, and a condition of neurasthenia is more or less permanently developed.

The physical cause of sleeplessness is too much blood in the brain and tension on some parts of the body. Thorough relaxation will reduce the former as well as release the latter, and these conditions released are the preliminaries for good, sound sleep. Both the body and mind must be relaxed in order to take the tension off the internal muscles of the body. The evidences of internal tension are insufficient breathing, poor assimilation of food, and decreased circulation. Relaxation is necessary to relieve these conditions.

You may say to yourself, "I will give up ex-

citement during the day, have pleasant thoughts before going to sleep, and banish all worries and fears." While these things will help, yet they will not cure the condition.

One of the reasonable and best things to do when wakeful is to become indifferent about it. Suggest "resting" to get ready for sleep. Relax and breathe quietly and deeply and you will go to sleep. By this method you really rest the brain. Think about the breathing and breathe deeply and you will feel the letting down and sleep will naturally follow.

There are several things that one ought to observe who is sleepless:

1. Be indifferent as to whether you sleep or not.

2. Concentrate on breathing and other simple things and forget that you are sleepless.

3. Completely relax the body so that tensed muscles may be released and pressure taken off the nerves and blood-vessels, so that there may be an equalization of the circulation.

4. Breathe deeply so that oxygen may get into the blood and carbon dioxide may be thrown out.

5. Take some light refreshment if you are hungry.

The observance of these things will bring relief from nervousness and go far towards reestablishing a normal condition in which sleep will be as natural as breathing.

There are some things that ought to be positively avoided, such as coffee in the evening, smoking before going to bed, drinking alcoholic liquors, and using narcotics. Conquer by the use of the forces that you have at hand in your self and you will always be glad that you did not resort to drugs that never have had and never can have curative power in themselves.

Sometimes a rattling window, a flapping curtain, a swinging door may keep one awake and make him nervous. The best plan is to remedy the things that can be remedied and determine mentally that you will not pay attention to those things that cannot be remedied. This condition of mind will greatly help one to settle down to sleep. Frequently resistance to things that disturb us causes wakefulness. Reverse the order by submitting quietly and see how quickly you will go to sleep.

The rythm of noise will even soothe one if he can catch on to it mentally. Some people have difficulty in going to sleep in sleeping cars because of the noise. There is a certain rythm that one can mentally realize which instead of keeping one awake will put one to sleep. Good air, relaxed muscles, and the quiet holding of the thought of rhythm will quiet and soothe one who is restless.

Lying in an unaccustomed position for sleeping will bring on a sleepy feeling. Quietly listening will have a tendency to produce the same effect.

Expecting to sleep and mentally concentrating the mind on sleep will also help greatly.

Training one's self to do things is an important part of one's education. He who takes drugs either to bring on sleep or to stimulate his powers will find ere long that he has been brought into slavery from which he cannot easily extricate himself. Doctors that administer these drugs are criminally guilty of violating hygienic and moral law and ought to be dealt with accordingly.

A good practice when one retires, if wakeful, is to realize consciously that the body is resting heavily on the bed, then relax the muscles and picture one's self as sinking through the bed. No one can know the value of this exercise until he practices it and masters it. It frequently leads to complete rest and sound sleep.

Anxiety is a foe to sleep and in it is manifested a resistance that affects the mental poise. One can rid anxiety from the mind by looking matters squarely in the face and determining to meet things as they come in a manly way. A patient one day said that he was anxious not to fail in delivering an address at a club meeting. When he retired he became anxious about it and he was kept awake nearly all night. Towards morning he said to himself in desperation, because he could not sleep, "I don't care if I do fail," and he immediately relaxed and went to sleep. He did not fail the following night in his speech for his

mind was ready to give out what it contained on the subject because he was master. Being willing to fail permitted anxiety to depart and he then could accumulate his nerve force for his work. This rule will apply to most of the anxieties of mankind.

If wrong doing is the cause of sleeplessness there ought to be a frank acknowledgement to one's self and to the Father of all, and a resolution that one will do the right. This will bring rest and quietness.

Day-time nervousness and night-time wakefulness are brother and sister. The nervousness is often the result of hurry and worry. The first is really needless and the latter is heedless. Many women hurry and worry and thus bring on nervousness and then wonder why they are so. It is foolish and wicked to go on as some do and then when the nerves kick back blame God for their condition. The real things over which we should lose sleep are few and those can be measurably helped by taking a reasonable view of them.

The physical causes for sleeplessness are few. Two real causes are venous congestion of the brain and tension of the muscles of the body and especially those of the neck. These conditions relieved, the battle from the physical side is largely fought and won.

The external or superficial muscles—there are five layers on the neck and back—may seem to be

relaxed, but one may discover by sure signs that the deep muscles are tense. Those signs are weak breathing, poor digestion, slow circulation, and a feeling of nervousness. When both superficial and deep muscles are relaxed by thoroughly letting go and letting down sleep will come.

There are three things that can be done to bring on sleep:

1. Equalize the circulation by relaxation.
2. Exercises that will take off tension. There are a number of them given in this work which will effectually do that.

3. Mental elimination and exclusion. In these processes will be found the secret of concentration as related to sleep and other things as well. Singleness of attention is fatiguing and herein the conscious mind shows its wisdom in settling down to quietness and rest under that condition.

It is a good thing to have in mind some precious passages of Scripture bearing on rest, protection, sleep, etc., which one can quote to himself. For instance, "He giveth his beloved sleep." (Ps. 122:2). "God is our refuge and strength, a present help in trouble." (Ps. 46:1.) "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." (Prov. 18:10.) "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the

right hand of my righteousness." (Isa. 41:10.) "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." (Nahum 1:7.) "I will both lay me down in peace and sleep; for thou, Lord, only makest me dwell in safety." (Ps. 4:8.) "Rest in the Lord, and wait patiently for him." (Ps. 37:7.) "And my people shall dwell in a peaccable habitation, and in sure dwellings, and in quiet resting places." (Isa. 32:18.) "He shall enter into peace: they shall lie in their beds, each one walking in his uprightness." (Isa. 57:2.) "The sleep of a laboring man is sweet." (Eccles. 5:12.) "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes." (Isa. 29:10.) "My sleep was sweet unto me." (Jer. 31:26.)

Exercises

1. Relax, breathe deeply, easily, and rhythmically for a few moments. Follow this by inhaling whilst you count seven. Exhale whilst you count seven. Repeat this three times, becoming indifferent to sleep. Repeat this series several times with a short interval of rest between. See that the air is good and fresh in your bed room. This exercise will produce a pleasant and quieting effect on the whole body. Some persons, because the tension is relaxed on the body, become nervous the first time they take this exercise, but that all passes away in a short time and refreshing sleep will follow.

If you are very tired and hungry take a cup of hot milk or malted milk and the body will feel refreshed and strengthened. The brain also will feel the beneficial effect. After that go through your exercises and you will fall asleep.

2. When dressed in the morning go out of doors, lift your chest and take deep breaths, and walk briskly for five minutes or more. If you are a slave to coffee, let it go for two or three mornings. You will find that on the fourth morning the craving will be broken and the above exercises will bring new power and victory and will help to dispel your insomnia, if you are afflicted that way.

3. Dismiss your day's work and worry at night when you retire. Shut the door of your mind against them and determine to rest and sleep. One can do this readily after a little practice. Make it a habit to quit your work and worry when you leave your office, desk, or place of work. Near your bedtime yawn, if anything of the day's work and perplexity comes into your mind. Keep that up until the mind is impressed with the idea that you are sleepy. Yawn as you leisurely get ready for bed. Yawn when you lie down, and, if you are tempted to think of other things than sleep, yawn again.

4. If your circulation is poor and your feet are cold, take some exercises like bending the neck as stated in the chapter on "Exercise." For

cold feet raise and lower your body on the heels and balls of the feet, and on the toes bending the knees. These exercises will warm the feet and body, draw the blood away from the brain, and prepare one for sleep.

5. A good exercise to impress the thought of sleepiness is to let the head drop on the chest, while in a sitting posture, close the eyelids, let the body drop towards the lap, the hands hanging by the sides, and lazily inhale deep breaths. Do this smoothly and not by jerks. Repeating the exercise four or five times will produce a drowsy feeling.

6. If you waken too early and cannot go to sleep again, lie on your back in an easy position and raise one arm, then relax it and the hand, and let them drop; repeat with the other arm. Take the tension off of the legs, the back, the neck, and the whole body. Breathe deeply and slowly, suggesting rest, relaxation, and sleep. Repeat this four or five times moving more slowly each time, and a sleepy feeling will soon assert itself. This exercise is also good for nervousness as it leads to self control.

7. Alternate vitalizing and relaxing the body as this will assist one to go to sleep. Always breathe deeply and slowly in these exercises. Many of them can be repeated fifteen and twenty times with beneficial effect.

8. Vitalizing the body or any part of it with

breathing and holding the breath; tensing any part of the body or the whole body, and immediately relaxing, will call a great blood supply to the part or parts tensed and relaxed. In this way muscles are strengthened, spinal nerves are increased in activity, the brain is relieved of strain or pressure, the circulation is increased, muscles fatigued, and wakefulness overcome.

Thinking wisely and reasonably about sleep will have a tendency to do away with much foolishness that is present in the mind of the person troubled with insomnia.

If you have any grudge against any one give it up and ask the Heavenly Father to forgive you. Forgive others that have tried to injure or harm you. Matt. 6:14, 15. Cut out worry. Matt. 6:25-34.

Have a good feeling for everybody, empty the mind of all wrong, impure and unholy thoughts and commit yourself to God and go to sleep.

CHAPTER V.

Exercise; or, Invigorating One's Body

The supreme fluid in the body is the blood. The Scriptures call it "the life." The blood stream must be kept moving and pure in order that health may be maintained.

If there is venous stasis, or any interference with the circulation, a diseased condition will be developed. Exercise is of great importance because it helps the circulation and keeps the body in good condition. The physical ability to exercise is due to the power of contraction which muscular tissues possess. These tissues are of two kinds; voluntary and involuntary.

The voluntary muscles have a striped appearance and in bulk make up about one half of the body. The nerves are supplied from the cerebro-spinal system and carry the impulses to contract the muscles and relax them. Hundreds of the voluntary muscles have been named.

Muscles are composed of hundreds of individual fibers and when they contract the whole muscle contracts. The fibers are gathered together at the ends and attached to a tendon

which is attached to a bone. All voluntary motion such as walking, chewing, talking, working and exercising is performed by the voluntary muscles which are controlled by the cerebro-spinal nerves.

Involuntary muscles are not found in such large bundles as the voluntary. They are found throughout the body but chiefly in the internal organs, such as the blood vessels, stomach, heart, and intestines. Smooth unstriped muscle fibers make up the involuntary muscles. These muscles are only indirectly controlled by the cerebro-spinal nerves, but are directly governed by the sympathetic nervous system having its chief centers in the chest, abdomen, and pelvis. This independent control makes it possible to sleep, which is a rest of the cerebro-spinal nervous system, whilst the vital functions of the body—digestion, respiration, elimination, etc., keep right on working. The vital processes continue because the sympathetic nerves carry impulses to the vital organs and involuntary muscles. This nervous system never sleeps.

Muscles are store houses of energy and instruments of power and effective heat generators. Muscular exercise increases the heat of the body and if one is chilly and exercises vigorously he will overcome the ill effects.

Muscles contain oxidase which burns up the sugar which nature stores in the muscles. Oxi-

dase is a digestive ferment and it has the power to oxidize muscle tissue which is destroyed during muscular exercise. This is also replenished by a good circulation of the blood. If there is too rapid destruction of muscle the accumulation of sarcolactic acid and other acids and poisons give rise to local muscular soreness and fatigue. These acids and poisons are increased by a slow and poor circulation and produce rheumatism and other ailments. Exercise will increase the circulation and the eliminations will carry these poisons out of the body.

Man's body was made for an upright position while working and for a reclining position when resting and sleeping. There is really very little provision made anatomically for sitting around much, and this posture is probably responsible for many deformities and diseases, like weak lungs, hemorrhoids, pelvic troubles, and spinal curvature.

It is a positive necessity to have intelligent daily exercise in order to keep the body healthy, the mind normal, and the whole person happy and comfortable. It makes but little difference what name is given to the system of exercise, whether physical culture or training, health-culture, psycho-physical culture, physical education, harmonic and rhythmical breathing, etc., the main thing is to take intelligent and varied exercise for the body.

One supreme purpose in taking exercise is to assist the circulation and protect one against self-poisoning. By exercise the muscular tissues are squeezed, pulled, twisted, kneaded and thus are made to give up and force the poisons of the body out into the channels of elimination.

There are many kinds of exercises, such as contracting and relaxing muscles, breathing, stretching, chest lifting, body bending and twisting. It would take a large volume to present completely all of them. Any one who is inventive can take the suggestions outlined here and formulate a large number of specific exercises under each head. There are special books and many magazines that present many exercises which can be beneficially practiced.

Every bodily movement calls into play a two-fold condition of some muscles—contraction and relaxation. For instance, you bend your arm toward the shoulder and the biceps or large muscle on the upper arm gets very firm and the upper under arm muscle is relaxed.

Stretching after sleeping in man or beast sends the blood over the whole body and that exercise after mental and physical strain produces the same effect and relieves any part where the blood has been standing or flowing slowly, equalizes the circulation, relieves tired muscles, and calls **inert ones into play or action.**

There is a tendency in elderly people for the

internal organs to drop. Some light exercises will remedy this or prevent it. Light exercises like reaching for fruit on trees, pulling down the limbs, standing on tip-toe, slowly stretching up and up, throwing back the head and looking up, with deep breathing, will strengthen the abdominal muscles and prevent ptosis or falling of intestinal organs or tissues and help the condition if it exists. These exercises and similar ones will have a tendency to ward off old age and make one feel young again.

Exercises will be more profitable if they are taken systematically. Regular and useful exercise is much better than irregular and excessive exercise. Athletics in reasonable bounds are profitable but too often they are overdone and the "athletic heart" results. No rule will fit every case because there are certain conditions, differences in sex, in strength, muscular power, etc., which must determine largely what exercises are best for each individual.

Here is a good general rule: **The amount of daily exercise for good health is equivalent to or may be represented by a five-mile walk with chest expanded, breathing abdominally, and with the body erect and thoroughly vitalized.** Useful work, play, recreation, and necessary duties when equalling the measure in the above rule will maintain the body in a good healthy condition. Some persons can do more and some less

than the rule specifies and keep in prime condition.

Opposing muscle or self-resisting exercise is good and profitable. One muscle or set of muscles may be opposed to others. For instance, the extensor muscles may oppose the flexor and conversely.

It is best to exercise in the open air or in a well-ventilated room. If you can work in a garden or orchard, cut wood or do some useful and profitable work the exercise will assist the digestion, circulation, and pocketbook just as well as the exercises for which many people pay a large price.

In the chapter on "Breathing" the exchange of oxygen and carbon dioxide was referred to, and that which deep breathing does in this respect is actively increased by physical exercise. The amount of oxygen taken into the lungs and the amount of carbon dioxide given off is increased by exercise from 100 to 600 per cent. This is true also, though probably not to so great an extent, of the poisons thrown out and the action of sweat glands and other eliminators.

The action of the mind has much to do with the beneficial effect of exercise. If one looks upon it as drudgery and work instead of a pleasant duty and profitable pleasure, he will get weary in well-doing. If he looks upon it as play and goes at it in that spirit, there will be untold

benefit. "Enthusiasm is the only virtue, inertia the only vice."

When exercising have a definite mental intention that you will get the best out of all you do for your whole personality. Use your mind to help and you will get the best results.

Exercises

1. **For strengthening all the muscles.** Extend the arms and resist in doing this and imagine that you are lifting a great weight. Do this with each arm. Breathe deeply before and during the exercise. Extend and pull back on the legs. Do this also with each leg. Lift the chest and pull down on the back at the same time. Vary these exercises, but keep at it until you can do these things perfectly.

2. **For the chest and arms.** Stand erect and lift the chest as high as you can. Inhale and raise the arms level with the shoulders. Tense each arm to finger-tips, holding your breath, then exhale, relax, and drop the arms. Repeat this several times with variations.

3. **For the neck.** Bend the head forward on the chest and then backward as far as possible, then sideways, then swing in a circle from right to left and from left to right. Vary and practice thoroughly.

4. **For the body.** Bend the body forward, backward, sideways, and swing in a circle with

the pelvis as the center. Do this seven times each way.

5. **For the legs.** Bend the knees and squat, then rise and stand erect.

6. Take the exercises in the chapter on "Breathing."

7. **For the feet.** Raise on toes as high as possible, then down and back on the heels.

8. **For the liver.** Place forearm on right side of the body over the liver, bend down until the arm touches the thigh, and move up and down rapidly squeezing the liver. If it is easier you can use a small chair to put your foot on. Do this thoroughly and it will keep the liver in good condition.

9. **For the bowels.** Stand erect and breathe deeply, letting the abdomen move out, then pull it in, and push it out vigorously holding the breath. This will greatly stimulate the bowels.

These exercises can be varied and modified as well as multiplied by any thoughtful person.

The simpler the exercises and the more thoroughly they are practiced the greater the benefits. Certain kinds of apparatus may be helpful for some things.

The important thing is to carry out the exercises faithfully and mentally co-operate with them and get the best out of them.

CHAPTER VI.

Eating; or, Nourishing One's Body

There are people who live to eat and there are people who eat to live. The one great purpose of eating should be to nourish and strengthen the body.

There are so many theories about food that it is very confusing to the ordinary person as to what he should eat. Some say eat no meat, some advocate a meat diet. Some advocate a nut, fruit, and vegetable diet in an uncooked state, whilst others say you ought to cook some of the fruits and all vegetables. Some plead for special kinds of meat and no milk, others contend that a milk diet is best. When doctors do not agree, what shall the laity do?

There is a **via media**, or middle way, that seems to be not only reasonable, but also scientific. Use vegetables, fruits, nuts, meats, and milk in reasonable amounts and thoroughly masticate and insalivate everything you eat.

Good health demands that there shall be a well-balanced diet. The meals should have in them some starch, some proteid, some fat, some water,

and a few other elements. It is unwise to eat too much of any one kind of food at any meal. Here is a simple classification of foods:

1. Cereals.
2. Nuts.
3. Fruits.
4. Vegetables.
5. Flesh foods.
6. Legumes.

It is not good to have too much of a mixture at a meal and at times it is best to have only one kind of food at a meal. One objection to a mono-diet is that there are certain elements omitted which mean comfort and strength to the body. If one is satisfied and feels comfortable and strong on a mono-diet it is probably best to try that a while.

The cereals or grains include flours and meals, bread, crackers, and many breakfast foods. Cereals are about three-fourths starch with some proteid. The proportion of proteid and starch is about 1 to 7. There are some salts in cereals, but they lack in fats, excepting corn and oats, which contain some fat elements.

Fruits ought to be cooked when green, but when ripe they are best uncooked. Cereals when green, in the milky state, require little or no cooking, but ought to be thoroughly cooked when ripe or dried.

Nuts are different from all other foods. They

are not cereals and they are not fruits, although many of them are produced by trees. Their nutritive value is high in proteids, some of them even surpassing meat in this element. They resemble cereals in proteid and non-proteid elements in combination. They are rich in fat and salts.

Most vegetables have only about ten per cent nutritive value, the one exception is the potato. The proteid element is greater than in fruits, and in fats they are better than fruits. They also differ from fruits in having considerable carbohydrates and contain starch instead of sugar. Many vegetables are rendered more digestible by cooking. There is about one per cent of organic salts in vegetables. Fruits are much more valuable than vegetables as a remedy for constipation.

Flesh foods are not usually highly nutritious. The liquid is unlike the liquid of fruits and vegetables because the poisons derived from the tissues and blood are found in them. The proteid element is large and in this is its chief value as food. Great meat eaters usually consume an excess of proteid.

There are some foods that may be looked upon as animal products like butter, milk and cream, cheese, eggs, etc., which have considerable food value and with certain combinations of foods are highly beneficial to the physical organism.

Legumes are to the vegetable world what beef-steak is to the animal world in food value. The ratio of proteid and non-proteid elements run in about the same proportion as in flesh foods. Legumes are a clean, nutritious substitute for flesh foods, although they are a little more difficult to digest. Gautier claims that animal proteid acidifies, stimulates and injures the blood stream, while vegetable proteid with its salts, by a process of alkalinity, purifies the blood stream and helps one to resist infection. Beans, dried and green lentils, peas, peanuts, etc., are some of the valuable legumes.

There has been much said about food adulteration and there is much truth in such statements, especially concerning food purchased in the cities. But where people have their own gardens, cow, chickens, and an opportunity of gathering nuts they can have pure food. It is a great problem to get pure unadulterated food in the city.

The second great problem after you have the food is to know that it is healthfully and thoroughly prepared, and then to masticate it carefully so that it will give nourishment and strength to the body. A correct combination of food elements is necessary so that the body shall be thoroughly nourished. Some persons eat too much fat; some, too much proteid; some, too

much carbohydrates. A moderate amount of each element is essential to health.

The following combination is an illustration of a wrong kind of a meal: meat, potatoes, bread and butter, beans, and cheese. This combination contains far too much proteid. The following is a good meal: nuts, fruit, rice, and raisins. The only warning needed is against eating too many nuts.

It would be interesting to go into this matter very thoroughly and specify what combinations ought to be taken and what avoided, but our space will not admit of this. Some combinations will be listed at the close of this chapter.

How one eats is as important as what one eats. The great secret of a good digestion is thorough mastication and insalivation of all food taken into the stomach. "Fletcherizing" will aid the digestion and will assist in curing stomach trouble as well as intestinal ailments. It is not helpful to the health to make a fetich of "Fletcherism," but it is good to simply use it sanely for its intrinsic value. It consists of thoroughly masticating the food until it practically becomes semi-liquid and almost involuntarily passes down the oesophagus into the stomach. Meats are digested in the stomach, but starches are digested in the intestines. If starches are not thoroughly mixed with saliva there will be trouble.

Mastication and the swallowing of the food are

the only parts of the digestive process over which man has control, except a good cheerful mental attitude, which aids digestion and assimilation. If we get the food into the stomach in a thoroughly prepared condition the vital forces of the body under the direction of the mental power will do the rest.

The raw food fad has an element of truth in it and everyone ought to eat some fresh raw food like oranges, apples, grapes, peaches, cold slaw, celery, etc., as a part of every meal. A favorite breakfast of mine in the summer is a cantaloupe, celery, raisins, olives, and graham crackers. In the winter I use grapefruit, or oranges, or apples instead of cantaloupe, sometimes dates instead of raisins, nuts instead of olives, an egg, and graham bread. My appetite is satisfied and I can work with ease and comfort. Sometimes it is best to do without breakfast, and then one will have a keen appetite for lunch. Meals ought to be eaten regularly whether one takes two or three meals a day. If one cannot do this then good judgment must be exercised. People of sedentary habits will find the two meal plan giving the greatest satisfaction. Doing without breakfast is not a hardship after two or three days.

When you go to the table let the mental attitude be hopeful and cheerful. Do not discuss or converse about unpleasant things. Do not re-

fer to your feelings or depressions, but choose topics over which you can have a hearty laugh. Tell the funny things that you have read or heard during the day and you will greatly aid your own digestion and that of others with you. Be careful of what and how you eat in order to get the best out of your life.

Do not put anything into the stomach that is not for nourishment, strength, or refreshment. Good nutritious food and plenty of pure water are all that is required for health, providing they are taken properly and in right proportions. Do not use narcotics or alcohol or tobacco in any form.

The following Scriptures sound a warning: Prov. 20:1; Prov. 23:21, 29-32; Hab. 2:15; Eph. 5:18.

Some Practical Suggestions

1. Good food combinations.

Fruits and grains.	Grains and legumes.
Grains and nuts.	Grains and vege-
Grains and meat or	tables.
eggs.	Grains and milk.

2. Fair food combinations.

Nuts and vegetables.
Grains with sweet fruits and milk.
Meat or eggs and vegetables.

3. Bad food combinations.

Milk and meat.	Milk and sour fruits.
Milk and vegetables.	Fruits and vege-
	tables.

4. Use nutritious food—not too much—just enough.
5. Let your reason, not your appetite, govern.
6. A properly combined meal furnishes:
 - (1) Proteid for tissue building
 - (2) Heat for warmth and energy for work.
 - (3) Fat for reserve power and plumpness.
 - (4) Minerals for the bones of the body, teeth, etc.
 - (5) Water and salts from fruit and vegetable juices.
 - (6) Bulk.

CHAPTER VII.

Bathing ; or, Cleansing One's Body

“Cleanliness is next to Godliness” we are told, but whether it is or not, cleanliness is essential to health and comfort. It is said that the ordinary person has on his body about seventeen square feet of skin and about two and a half million sweat glands in that skin. In some parts of the body there are 2500 sweat pores to the square inch and if the sweat glands were placed in a line making a single tube they would make a sweat sewer ten miles in length. If the tubules of the kidneys were placed end to end they would form a drainage tube some miles in length.

The skin is a covering for the body and a very important eliminating and absorbing organ of the body. It has a network of small fibers running in all directions. They close or open the skin pores as the conditions require. The waste material in the underlayer of the skin, deposited there by the blood, is thrown out through these pores. Bathing is one very effective method of cleansing this poison away. The amount of waste material is surprisingly large. Even on a cold

day the ordinary person, doing very easy work, will excrete a pint or more of perspiration a day, whilst men who are engaged in severe and heavy physical work will excrete two or three gallons.

If the body were covered with a coating that would prevent the escape of this waste material and this coating would remain on two or three days illness or perhaps death would occur. It is very necessary to keep the pores open and remove the waste on the body by good cleansing baths. Rubbing the skin rapidly and bathing is the simplest and most effective method of removing the waste accumulating on the skin. Hot water baths and vapor baths are two of the best for this purpose. Cold baths are good for stimulation and for good reaction, but not for cleansing.

The nerves are numerous in the skin and control the circulation externally and internally, for certain nerves supplying the skin come from the same centers that send nerves to some internal organs. Hence the physiological use of heat and cold water in the treatment of certain diseases of the skin and of the internal organs.

The neglect of bathing leads to weakened skin functioning as an eliminating organ and this throws extra work on the kidneys and the liver. Regular bathing keeps the skin in good order, serves as an antidote against poisons produced on the body by clothing, and undoes the harm wrought by indoor living and lack of exercise.

The daily bath is not too much for cleanliness. It ought to be a cold bath in the morning. The form of it will have to be left to the judgment of the one taking it. It may be a wet towel rub, cold sponge, wet hand rub, full plunge, or a shower.

Persons in a nervous condition will find that it is best to bathe in a warm room, using warm water first, then cold followed by a brisk rubbing with a coarse towel. A good plan and one which I find beneficial and satisfying is to rub the body with a coarse towel after taking a few exercises, and then take a cold shower or hand bath, rubbing briskly with a turkish towel.

A cold bath is a splendid tonic to the system and will help one to stand the cold and avoid colds. These baths are tonic and health-producing, but do not cleanse the body as thoroughly as it ought to be cleansed. Hence it is necessary twice a week at least to take a good warm bath. The best time is before retiring. Soap ought to be used and the body thoroughly washed. When an opportunity presents a bath in the ocean or a lake or stream is very refreshing, especially if one can swim.

Where one is nervous and sleepless a neutral bath with a temperature from 95° to 97° will be effective in relieving such a condition and bringing sleep.

Tonic bathing is the kind in which hot and

cold water are used alternately as in showers. Commence with hot and alternate with cold as often as one desires and as long as one feel no adverse effect. Vigorous rubbing ought to follow and a brisk walk in the open air. The morning is the best time to take such baths.

Practical Suggestions

1. Do not bathe immediately after eating.
2. Hot and cold baths alternated will reduce the flesh.
3. Extremely hot baths are not good for those who have weak hearts, or kidney trouble, or for thin people.
4. See that a healthy reaction occurs after a cold bath.
5. Time of baths.
 - (1) Very cold from two to twenty seconds.
 - (2) Cool from twenty to forty seconds.
 - (3) Tepid and warm from two to five minutes.
 - (4) Hot from five to twenty minutes.
 - (5) Very hot not more than two to four minutes.
 - (6) Neutral (95° to 97°) as long as comfortable.
6. If you are taking cold, take an enema of warm water with a little salt in it and a hot bath for thirty minutes, then drink a pint of hot lemonade and go to bed and keep warm, and in the morning your cold will be broken or gone.

An occasional Turkish bath is good. It is also

good to go over the skin with the hands using a circular motion of the fingers and good firm pressure, massaging the skin in order to keep the muscular fibres active so that the skin pores may be kept open. This may also be accomplished by frictional electricity. The method and processes are to sponge the body quickly with warm water and follow this with a cold spray, shower, plunge, or sponge bath. Then rub the body dry with the hands. This will take a little time but it is very much better than rubbing with a towel to dry the body. Rub with the palms of the hands. This produces friction, evaporates the water and waste, and gives an air bath at the same time. Do this in the sunshine if possible. If you can, take a white silk handkerchief and rub the body briskly and strongly with it. Be sure that the body is very dry and also the silk cloth or handkerchief, otherwise the dampness will prevent an electrical benefit.

After a day's work for cleansing, quieting and restful effects the following baths will be found very beneficial.

1. A short warm or neutral bath for fifteen or twenty minutes. It consists of having a bathtub full of water of a temperature from 92° to 97° , so that the head only is out, with the body completely covered or submerged. One should lie idly in the water in a relaxed condition, thinking the happiest thoughts or thinking of beautiful

natural scenery or anything else that brings a feeling of joy or happiness into the mind. At the end of the specified time dry the body and then rest a few minutes before eating dinner or supper.

2. If this is not practical on account of lack of time take a short and very hot spray or plunge bath followed by a cool (not cold) spray or plunge. Dry the skin thoroughly and take a little air and light bath at the close before dressing.

3. A hot sponge bath or a hot and cold leg bath is very restful and refreshing. This bath followed by an alcohol rub is invigorating, quieting and pleasant. A large sponge dipped in water from 120° to 130° and squeezed quite dry and then applied to a part of the body, then redipping the sponge every half minute and applying it until the whole body is entirely cleansed and slightly red, then follow by an alcohol rub or by dipping the hands in cold water and apply them to the whole body by rubbing will make one feel rested and refreshed.

4. A hot and cold foot and leg bath will cure cold feet. It will require a small tub or deep bucket for the water. Put the feet and legs in water ranging from 100° to 120° in temperature, up to the knees and keep them there two or three minutes and then change to cool or cold water for one minute. Three or four changes are enough. This bath stimulates the circulation and draws the blood away from the brain.

5. If you are sleepless at night take a "neutral" bath for thirty minutes to one hour or longer if you desire. Take it before retiring at night. If you cannot sleep get up and take it. The muscles will relax, the circulation will be equalized and you will sleep and rest. This bath can be taken nightly before retiring with beneficial effect if one takes the cold or tonic bath in the morning. Do not raise the temperature above 100° and do not fall asleep in the bath. An inflated rubber pillow fastened over the spigot will lend comfort. The bath room should be comfortably warm. When through with the bath do not rub the body but use a towel to absorb the water by laying it on the body and gently patting. Think happy, restful and peaceful thoughts when taking this bath and emphasize the good-feeling that you have for everybody. Let your love go out towards your Heavenly Father and you will find that you will go to bed and sleep like a child.

CHAPTER VIII.

Drinking Water; or, Refreshing and Purifying One's Body

The tendency with people is to eat too much food and drink too little water. Nothing so refreshes and cleanses the body as water drinking. Water is the only element in which solids and chemical elements are soluble. The three forms in which water appears are solid as in ice, liquid, and gaseous as in vapor.

Water can hold and transmit heat as it can hold five times as much heat as glass and ten times as much as iron. There are so many good characteristics in water that it would take a small volume to present them. Here we have to do with water drinking and its effects on the physical system.

The body is largely composed of water; it forms the basis from which the other fluids of the body are formed with other elements and by which the food particles are distributed and assimilated by the cells of the body. It dissolves waste through the eliminating organs—the kidneys, the skin, the lungs, the bowels, and the urinary organs. The measure of one's health

depends to a large degree upon the amount of water one drinks. The only way to keep the fluids of the body pure, fresh, and invigorated is by drinking a good quantity of water daily. Many persons can trace their ailments and nervousness to auto-intoxication which largely results from lack of water-drinking.

The foods usually consumed are composed of from 10 to 90 per cent of water. Not much water is absorbed through the stomach and if one drinks at meal time it must pass into the intestines before it is absorbed into the body. The healthy condition of digestion and nutrition depends on water to a large extent. Thirst is a bodily cry for water as hunger is for food.

Water is the only fluid that can satisfactorily quench thirst and refresh the body. It is a food and a medicine when certain salts or medicinal ingredients are in it. Drinking plenty of water gives the internal organs a bath and cleanses and refreshes the body.

The average amount of water necessary to keep the body in a good condition is from a quart to two quarts a day. There are times when more or less may be required. Each one must determine that for himself. Not less than a quart a day should be drunk by each person. Children and babies ought to be encouraged to drink water every day.

The habit of drinking water can be cultivated.

In the morning after rising one ought to drink either a glass or two of cold or hot water. A good time to repeat water drinking is in the middle of the forenoon, taking then only two glasses of cold water, then again in the middle of the afternoon two glasses more, and a glass or two before retiring.

It is not hurtful to drink some water at meal time and if one has kidney trouble it is beneficial to drink a cup of hot water at each meal. If one drinks cold water at meals it is best to hold it in the mouth a few moments before swallowing it. If soups or other liquids or semi-liquids are eaten at meals avoid drinking water unless it is a cup of warm water. Persons afflicted with dyspepsia should avoid drinking at meals and should thoroughly masticate all food taken.

Some fruit juices are very good in limited quantities. Lemonade, if it is not too sweet, is excellent. This will be a good substitute for a glass of water. Avoid soda water fountains. Lemon will sterilize water and a little in a glass will make it more palatable.

Very hot water sipped slowly is one of the greatest stimulants known and is excellent for fermentation, gas in the stomach, pain, and for some heart conditions. It is helpful to the stomach half an hour before breakfast.

One can drink too much water at one time and

overdistend the stomach and eventually produce permanent dilatation. It is best to drink small amounts at frequent intervals.

Carbonated water is good sometimes to neutralize the acid or gas in the stomach. It is better to drink that when not hurried, sipping it so that the acid condition can be neutralized slowly.

Practical Suggestions

1. Pure water is the best beverage in this world. Drink and use plenty of it for internal and external cleansing.

2. Many filters are filthy and not many of them do the work necessary to make water safe to drink.

3. Drink some distilled water and if you have passed middle life drink half as much distilled as undistilled.

4. Cultivate the habit of drinking water regularly.

5. It is a good rule to drink as much water as you eliminate. A good average per day is about eight glasses.

6. To use distilled water exclusively has a tendency to dissolve and carry away too much of the salts and mineral matter of the body.

7. Good fresh buttermilk is healthful and will aid digestion and elimination.

8. Avoid ice-water, as it has a tendency to produce stomach and kidney troubles.

9. Hard water ought to be boiled and aerated. The mineral matter of unboiled water will produce "old age diseases" and stiffness of the joints.

CHAPTER IX.

Willing; or, Resisting Adverse Conditions in One's Self

The ability to resist any unnecessary or disagreeable thought or habit, sensation or feeling is a power to be coveted, if not possessed, and if possessed utilized for one's best interest and benefit. One can cultivate this power and realize it as a great possession. The power of willing, out of which comes also the power of choosing, is the supreme line of demarcation between man and the animals. The power of choosing implies intelligence and wisdom. The cultivation of the power of willing means happiness, helpfulness, and hopefulness and its neglect means misery, meanness, and melancholy.

The will is not a definite and separate part of the brain. Some men are referred to as born with a strong will as though it were a matter of congenital endowment like the color of the skin or eyes. This can be truly said, that all manifestation of the conscious life has a tendency to express itself in some form of action. It may be an idea, an emotional feeling, or a sensation, but it will put into motion some sort of impulse that strives for expression. You press the button

and the bell rings. Every impression strives for expression and if it is not inhibited there will be expression. The number of impressions made on the brain are innumerable and if expression were to follow each one immediately, one would be torn to pieces in action. The regulating agency or power is our safety and it is expressed by the world "will" or "willing."

As oxygen finds an antagonistic gas—hydrogen and nitrogen—to modify its power to burn, so in our personality there is a force or ability to restrain and regulate our actions, thoughts, and feelings.

This power to regulate our lives exists in potential form at birth and is subject to training and development as we grow and manifest dominion over ourselves. The inhibiting power is so remarkable that we can direct our thoughts, control our feelings, and govern our actions.

There is no distinct or separate organ of the will, but the power of choosing from a multitude of actions becomes an easy matter by practice and experience. In fact it is such an easy process at times and goes along so smoothly that we cannot understand fully what is occurring. An extraordinary occasion arises and our choice must be specific and definite so that the choosing becomes a distinct work of the will after which we wonder if we did the right thing and whether

we can stick to our choice. Attention is one very potent mental element in our choices and it brings into the field of consciousness very forcibly the choices we make.

The untrained mind has a tendency to vacillate and hesitate and then defer the choice or action, whilst the trained mind settles the matter quickly and definitely and stands by the choice.

A good rule in the matter of willing is to develop the greatest voluntary attention possible and learn how to use it quickly and definitely. Herein is found safety, progress, and power. Irritation, fatigue, lack of health, bad environment, over-tension or spasm seems to exert an adverse condition and leaves one in a confused state of mind, and sometimes almost inert. Fear to make a choice or to do what one ought to do controls. This negative condition is dangerous and its attracting power will draw all kinds of adverse things and thoughts.

Let me use an illustration that will make plain many things which have been said in the first part of this chapter. Take a very common trouble with many people; that is, the seeming inability to get rid of a cold. There is a simple way to let it go. Take off the tension, free the circulation, and keep the eliminations of the body in good condition. A cold is a clogged furnace. Instead of opening the drafts and cleaning out the ashes too many people close up the doors and

let the ashes accumulate. Breathing deeply, using plenty of hot and cold water, hot lemonade after bathing the body in hot water, and relaxing the muscles and tissues of the whole body will bring speedy relief.

Pain is the cry of an injured nerve and if one tenses he augments the pain. If the pain is held vividly before the mind, and anticipation of its becoming worse is dwelt upon, it will not only make the body tense, but the pain will seem to be doubly severe. Instead of resisting the pain, relax voluntarily every muscle and see how quickly relief will come. Pay no attention to the sensation of pain, relax the muscles and think of something else, and the pain will gradually subside. A little girl was quite a philosopher when she hit one elbow she would rub the other one and think of it and forget the one that was hurt. Counter-irritants cause us to think about the fresh pain and to forget the old one.

Many illnesses could be helped immediately and almost completely relieved by relaxing the body and mind so that nature could effectively restore the equilibrium of the forces and sensations. Relief is often unrealized because of tension of mind and body, thus preventing the free play of healing forces. Unwillingness to let go of the tension does more to keep a cold, augment pain, and hold on to an ailment than many people think.

For instance, here is a man who feels that his sickness interferes with his business, so he worries, frets, and tenses mind and body. Let him think that the sickness has come for a purpose, that he must make the best of it, and thus turn it into a good rest, his early recovery will commence immediately and he will get new life for the body, strength for the mind, and he will go back to his business with new zeal and power. If he resists, becomes irritable, and worries he will prolong his sickness, exhaust his nerve force, and be weak and tired when he goes back to work.

One can often dissipate worry, over-tension, fatigue, lack of health, etc., by diverting the mind. Directing the mind to something of a pleasant nature will bring relief from those conditions. If you are obstinate, acknowledge it and give up, if no vital principle of honor is at stake. If you are sulky, cultivate cheerfulness, and if you are balky, commence to pull and see how quickly you will conquer undesirable and adverse conditions in life, conduct, and relationship.

One positive requirement in order to conquer and resist adverse conditions is that we think before we act and plan before we enter on a campaign of conquest. We surrender so quickly to our feelings and to conditions and in doing this the will becomes inert and the feeling of our utter inability to do things becomes predominant in

the mind. The "can't" is often only cant because we do not try. The great men of the world whose names are found in fame's scroll were men who would not be enslaved by adversity or inertia of the will. They were "centerstances" controlling circumstances. Washington, Wellington, Napoleon, Lincoln, Grant, and many others became leaders because they thought about great principles and planned to accomplish great results.

Nothing great is ever accomplished unless a thoughtful plan and preparation are pursued. He who intensely desires to do something will find a way. To determine to get well, do some hard task, be noble, and attain that which is highest and noblest in life gives dynamic potency which leads to realization. Quintin Matsys painted "The Misers" after his master told him that he could have the hand of his daughter only upon condition that he would paint a picture of merit. He despaired at first, but afterwards planned and succeeded. Napoleon said, "Impossible is a word only to be found in the dictionaries of fools." He was reminded that the Alps stood in the way of his armies. He answered, "There shall be no Alps." William Lloyd Garrison declared in the first issue of the "Liberator," "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—I will be heard." And he was heard.

Washington lost more battles than he won, but he turned his defeats into victory and triumphed splendidly. Many men and women make their failures in life possible because they do not will to conquer and succeed.

One great secret of meeting troubles and trials successfully is to encounter them with unflinching determination to conquer; the utilization of reasonable means will bring splendid results.

It is not a normal condition to be ill and for an intelligent person to remain so shows lack of will. There are exceptions to this. Many sicknesses could be ended speedily by a positive determination not to surrender, and there are some that could be ended just as quickly by going to bed, relaxing, and resting for a day or two. It often takes as much will power with some people to do the latter as for others to do the former.

Many obstructions which look defiantly at us and threaten to impede our progress will vanish as soon as we confront them, if we assert ourselves and determine to overcome them. Douglas Jerrold was told by his physician that his sickness was fatal and he must die. "What," he said, "and leave a family of helpless children. I won't die." And he did not for several years.

It is an old saying that the traveler and the bridegroom are generally immune from disease and death. The mind and will of each is engrossed with other things. Bodily activity can

be recast and incited by the mental state of activity. Exercises expressing freedom, enthusiasm, health, and mastery make an open way between the brain centers which are associated with the noblest emotional states and bodily responses. The Stoic said,

"I am the Master of my fate,
I am the Captain of my soul."

Any man or woman can successfully conquer adverse conditions of poverty, nervousness, hopelessness, misery, sickness, or any other condition if there is a dependence upon and exercise of the will under the tutoring of a good judgment and self-control.

Exercises

1. If you want to strengthen the will, practice concentration on one spot and hold the mind to that for two minutes. Then on a word, a sentence, or an affirmation that your will is strong and growing stronger. Try each one two minutes and hold the last affirmation five minutes.

2. Do something disagreeable to you as though it were a pleasure and keep at it until it is completed.

3. Talk to yourself quietly and reasonably, when relaxed and resting, to convince your mind of the helpfulness of being willing to relax and to do what you ought to do.

4. When you feel "blue" or other mental con-

ditions assert themselves that you do not desire, order them out and voluntarily picture victory and direct your activity into wholesome and useful exercise and work.

5. The will to do right can be made habitual in one's life. If this becomes a realized fact certain psychic activities will be set in motion that will be a marvelous help to one's self and others.

6. A controlled and properly directed will comes in contact with and is re-enforced by the Will of the universe.

7. The will to do good work by the laborer in whatever field he is engaged is a prayer which will find its answer in his realization. This is true of success and other things in life. The lack of desire, half-heartedness, and misdirected energy account for the failures and weaknesses of men.

8. The highest exercise of our will is to bring our mind in definite relationship to the Infinite Mind or God, and intelligently do His will. This will permit the Divine Will to express itself through us.

CHAPTER X.

Worry; or, Tormenting One's Self

The greatest thief that steals our comfort, pleasures, and strength is worry, and many people are unwise enough to open the doors of their minds and practically invite it in. Usually people commence the habit of worrying over some little thing that has nothing to it. They look for things to worry about. If a real cause presents itself in the form of a serious mistake or loss of money or friends or something that may involve the happiness or prosperity of one for the future, the whole nervous system feels the depressing effect and all pleasure and enjoyment seem to have flown out of life. This is unwise and hurtful and one should fortify himself against such a calamity.

There are many causes for worry and many serious consequences resulting from that mental state. One very common cause is wrong breathing. Deep breathing favors a healthy condition of the brain whilst shallow breathing leaves the blood impoverished, the brain weakened, and the whole body in an unnourished condition. As a

rule all persons who worry are shallow breathers. One can easily convince himself of the benefit of deep breathing by doing the following exercises. If one feels stupid and sleepy in an unventilated room while reading, let him go out of doors or stand by an open window and take thirty long deep breaths of air, filling the lungs and expanding them and the sides, pushing out the abdomen, and see how quickly the mind will waken up and how easily and rapidly one can think and how bright and active the mind will become.

Shallow and wrong breathing has much to do with having the "blues" and feeling all out of sorts. Deep breathing will change all this, and put one in good condition to meet and conquer worry.

Worry on the physical side is frequently the result of a congested brain and engorged large blood vessels associated with the liver. Some one has asked the question, "Is life worth living?" the answer is, "It depends on the liver," and that is true in more senses than one. Worry interferes with the secretions of the stomach and such a condition may produce acute indigestion.

It has been discovered that worry and anxiety have a tendency to raise the blood pressure.

There are so many causes leading up to and producing a condition of worry. The intense and strenuous way of living puts an extra tax on the nerves and thus by reaction they make people

suffer severely when worry comes into their lives.

Looking back over the past, looking forward into the future has a tendency to create anxiety and that leads to worry. The very desire to be happy, when one is not, leads to self-condemnation of the course of life that has not realized that desire. Many persons are so constituted that they are dissatisfied with everybody and everything. As a result a critical spirit asserts itself in which they find some pleasure, but the alienation of friends criticized leads them to feel that they are neglected and they worry over that. Temper, anger, and cynicism grow and as a result their health becomes impaired and the vampire of worry sucks their life blood away.

Such persons find fault with the world and the weather. Nothing seems to suit them. Such people are not only chronic kickers, but chronic complainers and they worry about anything and everything.

Many persons who are mentally inactive afford an opportunity for low thoughts to manifest themselves. When one is mentally alert and happy in thinking and reading the highest and best thoughts, there is a safeguard against worry and the temptation to worry. Fretting about things, persons, and conditions will surely lead to the treadmill of worry. Indecision, hesitation,

regret, and kindred conditions will speedily lock one up in the dungeon of worry.

There are certain fears and superstitions that lead to worry. Fears about certain foods, or drinking water in certain places, being superstitious about certain numbers like 13 and 23—all this leads to worry. Fear of disease, disaster, heights, darkness, dogs, cats—all this condition of mind makes the way plain and easy for worry to enter the life and steal away health, strength, and pleasure. Obsessions and unreal troubles lend their aid in developing fear. The thought of being unable to do things, the fear of being criticized if we do certain things brings a condition of worry into the mind and leaves one in a negative state. One's lack of determination to strengthen the will and control the life led one writer to say truthfully,—“You say you cannot; your friends say you will not; the truth is you cannot will.”

Neurasthenia in seven cases out of nine, if not nine out of ten, is the result of a siege of worry. Such persons say they are “run down” whereas the truth is they are “wound up” in tension that interferes with the circulation and especially with the circulation of blood to the brain. Congestion results from lack of venous drainage and eventually collapse follows. Hypochondria and hysteria are also largely the result of worry.

Religion is sometimes blamed for making

people crazy. It may sometimes be the occasion for the manifestation of insanity, but it is never the direct cause. Trying to solve some unsolvable problems about God, the creation, the trinity, or trying to interpret the Book of Daniel or Revelation, or some other enigmatical Scripture, or worrying about the condition of the world and of those who have left it, or being agents of misguided zeal may be the occasion of the most intense worry that may quickly unbalance the mind and destroy the usefulness of the individual.

True religion is a wonderful inspiration, a true comfort, and a benediction of glory, hence should not be changed into worry and destruction.

Many diseases are caused by the attitude of mind and worry is the gardener that prepares the soil for those diseases. Every stage of life, every age of man will find things, which if worried over, will make one unhappy and fill the mind with depression and sadness.

Some persons worry about everything, they complain all the time, they talk constantly about their pains and aches, of disappointments, and adverse anticipations.

Society worries for women, business worries for men, political worries for politicians, religious worries for many, create a condition and atmosphere not easy to cope with, but which ought to be met and dissolved so that people might be relieved and the world be made better in thought,

nobler in feeling, and more positive and controlled in action.

Trying to reason with worry is unwise. The wise course is to exorcise worry and reason about it afterwards. The way to get a thief out of the house is to waken up and stir around so that he may know that you are awake, or put him out.

If fatigue or illness has caused you to leave the door of your mind open so that worry steals in and torments, rest and recuperate and this will bring you new strength to shut and lock the door against the thief.

It is also unwise to try to reason with one who has a worried mind or to laugh at him. The former will irritate and the latter will provoke such a person to resentment. It is better to do something to make the person comfortable and gently and patiently answer questions, so that when the person is rested he may see the truth about what has been said.

A woman said to me, "Now I have something to worry about for the rest of my life," when a great trouble came to her. Instead of looking at the trouble reasonably she simply opened the door of her mind and said to the thief, "Come in and take away joy, peace, power, health, everything that makes life worth living, come stay with me now all of my life." You say no one would be fool enough to talk in this manner.

Well, they may not talk that way, but many act that way.

Willing to be disturbed, if we are; willing to wait, if we have to; willing that others should differ from us in opinion, if they do; willing to admit that others may be right as well as ourselves; willing to concede victory to another, if we are floored by arguments or statements; willing to face matters for the sake of truth, even if we shrink for the time, will do much to help us to get the mastery over our minds and drive worries into the darkness of oblivion.

There are distinct physical, mental, moral, and spiritual causes of worry, but it would take a large volume to present them completely. All worry is largely the result of weakened nerve energy and a wrong mental attitude.

It is a well-known fact to psychologists and physiologists that worry, fear and hate, as well as other low psychic processes use up bodily tissue and exhaust bodily force at a tremendous rate. They also know that courage, joy, sympathy, artistic production and other high psychic processes stimulate and invigorate bodily tissue and force. Hence it is wise to avoid the former and cultivate and manifest the latter.

The Cure of Worry

If worry and shallow breathing go together we can see something of the physiological rea-

son underlying that condition. Shallow breathing prevents the blood stream from being purified by oxygen and thus the accumulation of poisons remains in the system, and as a result the mind is beclouded and the physical organism is poisoned and depressed.

The way out of this condition is to practice deep breathing, exercise, and to be careful in eating.

Different pictures must supplant the pictures that are in the worried mind.

God's Word has many precious promises and much help for the worried.

Ps. 40:1—"I waited patiently for the Lord; and He inclined unto me, and heard my cry."

Eccles. 7:8—"The patient in spirit is better than the proud in spirit."

Gal. 5:22—"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Phil. 2:5—"Let this mind be in you, which was also in Christ Jesus."

Phil. 4:7—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

Ps. 31:24—"Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord."

Isa. 35:4—"Say to them that are of a fearful heart, be strong, fear not."

John 14:1—"Let not your heart be troubled,"
etc.

Col. 3:15—"And let the peace of God rule your
hearts."

Ps. 91—Read all of it.

CHAPTER XI.

Fear; or, Scaring One's Self

One of the most adverse mental conditions, and one that has a tendency to bring more discomfort than any other, is fear. Fear comes from where, and to whom, it pleases, and one feels its influence, but cannot tell whence it comes or whither it goes. It is intangible, unreal as to actual existence, and destructive of happiness and strength. If one argues against it he seems to make no progress, and if one looks it in the face, it strikes him with terror, and seems to depart, but returns with more strength and hideousness than before. It irritates, depresses, and unnerves. Friends, knowing something of the conditions and being solicitous of another's welfare, try to show the folly in entertaining fears, but they seem utterly helpless to drive them away. The friends lose their patience, the other loses heart, the brain gets weary, the whole nervous system rebels, and the whole personality seems to resist the fears, but apparently in vain.

One must know that the state of fear is simply scaring one's self. Those thus possessed and ob-

sessed by fear know that it is an abnormal condition of thinking, resulting probably from physical and mental conditions which lead to the state of fear, and that this state in its earlier manifestations can be prevented or controlled.

The power of fear is found in the self-frightening that occurs, the result of which is depression of the vital functions and nerve activity and interference with the circulation and the vital organs, thus producing many diseases. The emotions are often put into a panic through fear, and the solar plexus is inhibited in its activity, and all kinds of sick feelings manifest themselves.

Fear is a negative condition, which has a tendency to attract and accept everything adverse, and that enlarges very small matters into great things without any good reason. When thoughts of fear come there follow pessimistic feelings and adverse anticipations which lead to the depression of nerve energy. Even the organs of special sense—eyes, ears, nose, taste, feelings—all either become dulled or hypersensitive so that hallucinations, visions, voices, odors, tastes, and wrong interpretations manifest themselves. A disturbed or diseased state of those senses minimize or magnify the mental impressions to the discomfiture of the patient, and causes him to tense the muscles, thus interfering with a normal circulation from which cause we have many physical diseases. Such a person misinterprets

his sensory impressions, he sees things or persons when those objective conditions are absent, he hears voices and sounds when none are evident, he has a persistent bitter or sweet taste in his mouth when nothing seems to cause it, he smells odors when none are produced, he feels something clawing or scratching his back when this does not really occur. These conditions are results of fear and apprehension, and frequently they produce a mental panic in the mind of the patient. Reacting sensations of pain may occur long after the actual cause of pain has been remedied, and persons in a nervous and apprehensive condition often realize this.

When the mind under the power of fear becomes panicky, depressed, or excited—different in different persons according to the temperament and control—all the perceptions, emotions, images become distorted, unnatural, and diseased. The imagination also becomes excited and all kinds of pictures are projected before the mind and the patient gets weak and thinks he is losing his mind or will collapse. The memory seems to fail, and nothing but the wrongs committed and the mistakes made come back with a power that strikes terror to the soul of the person. The mind becomes uncertain in its decisions, so that one hesitates about passing judgment on the most ordinary matters. The ability to reason seems to fail and the power to choose becomes

inert. Such persons hesitate, and if they are asked to pass judgment on a question, they fear to do so expecting to make a mistake. They will not choose, feeling that they will regret the choice. They claim to be utterly unable to reason and what they could do under a normal condition and do well, under the power of fear they hesitate, regret, and worry about. Fear scares them and by depressing the vital functions of the body poisons the blood and blights the mental life. A person controlled by fear will never develop a well-rounded character.

Some children are controlled by the fear of parents in early life, by the fear of ghosts and goblins later, and then by the slavish, not filial, fear of the Heavenly Father and of an eternal hell, so that it is utterly impossible for such to get the best out of life and do their best work.

Every influence, whether teaching, thought, word, or deed, that can help destroy fear is a power that should be welcomed. One's noblest powers of mind must be asserted, the mind freed from torment, and the whole life strengthened to meet this one great foe of human beings. The mother that holds a fear thought over her child is cruel, and a father that governs his family by fear is a tyrant. Such persons ought never to be parents and if they become such they ought to be taught better.

The very work of psychotherapy is to help

people in this respect. The teachings of some cults are aiding also in this good work, and the highest teachings of religion, manifested and grounded in love, all have their existence for, and purpose in the destruction of fear and to establish harmonious relations between God and man. "Perfect love casteth out fear."

It is almost useless to argue with persons under the bondage of fear. That only irritates and excites them. Many persons thus afflicted have friends who thought they could dispel fears by sharp reasoning, but these same friends have been, and generally will be, disappointed by this course. The friends have lost patience and the sick and worried ones have been made worse.

One good way to deal with fears and cure them is to cease resisting and worrying about them. Say to them, "Come on and do your worst, I am not afraid of you or anything. There is nothing to you but shadows and these come and go. You cannot harm me any more than a shadow. I am enwrapped in the power and love of the Infinite Spirit and you cannot harm me. I am filled with the Spirit and you will depart. Come on and do your worst, and you will find me strong and victorious." Repeat this a number of times when lying down and in a relaxed, restful condition. Say also, "Nothing has ever happened from you, nothing ever will happen, and you cannot hurt or harm me." A quiet willingness to let your fears

do their worst will do two things: (1) Prove that they cannot hurt you, and (2) Put you into a good mental attitude to conquer. If you fight your fears, argue with them, try to run away from them, you will be defeated. Even after you feel that you are master some of those imps of the imagination will strike at you, but soon their power and presence will be gone.

Montaigne said, "The thing in the world that I am most afraid of is fear." This has been the condition of many people. Few persons seem to have the mental ability to face fear like Nelson. When a boy, out at night very late, his mother said to him, that she wondered why fear did not drive him home. "Fear!" said he, "who's he? I don't know him." What a comfortable thing it would be for thousands of persons if they could say that. Sir Thomas Moore, when Henry VIII tried to frighten him into signing a wicked law, said, "Terrors are for children, not for me!" The battle of life is lost to him who thinks and fears that he has lost it. Fear has so many forms and characteristics that it would take a large volume to enumerate them. One of the most prevalent and nerve-racking is the fear of going insane, especially when one or two of one's ancestors have been thus afflicted. The law of non-resistance and challenge will usually produce a good effect upon the mind in dealing with this condition. Say, "I am quite willing to be insane;

I am letting down from this tension of resistance and my circulation to and from the brain is equalized, and also in my body, a normal condition is now manifesting itself and I am fearless." The condition of fear-thought is only possible where there is tension producing venous stasis in the brain. This condition can be relieved and the fears destroyed by relaxation and equalization of the circulation. We do not inherit specific diseases and ordinarily only nerve tendencies which can be modified and even completely changed. Using the will power to relax the body, the intellect can then look at the matter of fear intelligently. Controlling the feelings or the emotions will utterly dissipate fear.

The conscious feeling of fear can be met and conquered by courage, the subconscious fear can be met by the suggestion of power, courage, and a normal condition.

The one great effect of fear is that it interferes with the normal activity of the brain, nerves, and circulation. The tenth, or pneumogastric nerves are the first to feel the depressing effect from fear, and that effect is carried to all the vital organs of the body. By removing the tension or resistance, these and the other nerves can carry the nerve impulses to all the vital organs and thus produce a normal manifestation of those organs. Relaxation is one of the great reliefs for

all neurasthenia and fears and it helps toward a complete self-mastery over these things.

The assertion of the will and the determination to bring about a normal condition is a positive requirement in gaining victory over fear. Never say to yourself, "I have lost my will", but say, "My will is strong, and I am completely master over myself and I am courageous." Repeat this many times and burn it into your subconscious self. Think positively and not negatively. Make positive, constructive, health-producing suggestions and not negative, destructive, and unhealthy suggestions to yourself.

Fear of contagious disease is not only unreasonable but is also destructive of one's happiness and that of others. The parents of a certain child were so careful about everything the child ate, used, and wore that the condition was painful both to the child and the parents. They boiled the toys and the water, sterilized the food and the milk and did so many things to emphasize the possibility of the child getting a contagious disease that the very fear created in the child's mind prepared the way for the disease to anchor, which it did, and from which the child did not recover. Had healthy conditions been maintained with a wholesome faith in those conditions, the child would have been more vigorous and would have developed a capacity to resist and throw off the disease. Children are very sensitive to the mental

conditions of parents, and especially to that of the mother.

A spirit of apprehension and fear puts one in a negative state where a liability of being affected by the very things we fear will be increased. Tension will also be manifested and as a result the nerve impulses will be interfered with and the circulation will immediately show the effects. In this way also nerve energy will be wasted and even exhausted. Tension always exhausts nerve energy. This is easily illustrated. For instance, clench the fist and hold it for ten minutes. The fatigue following the release will measure the nerve waste. If the tension were kept up for hours and days as it is on many nerves in the body, we can understand why certain cases of exhaustion and neurasthenia result. Irreparable injury has thus come to the nerves and the brain. Fear seems to have the power to produce this condition and therefore it is easily understood why some people suffer from utter prostration.

Fear of taking cold or meeting with an accident, or the fear of death all lead to a waste of nervous energy and that paves the way to the realization of the very things one fears. The fear of not appearing just right before other people has caused some persons to cease going out except in the dark. Instead of asserting a reasonable independence and a determination to do what one thinks is reasonable and right,

they hold the morbid fear of what "people" will say, and make themselves perfectly miserable. The fear of not being exact causes one to cease talking and accuse himself of lying; the fear of not having locked a door or turned out the light or the gas; the fear of neglecting some duty; the fear of storms, lightning, high places, the dark, open places, etc.; these are all conditioned and favored by tension and resistance. These fears have a tendency to augment the tension and the nervous exhaustion. If one will master fears when they first manifest themselves the task is small, but if they are allowed to continue and one yields to them the harm cannot be estimated in advance as to the havoc that will be wrought. Yielding in order to relax, willing to endure in order to conquer, is a good method by which to prepare for the battle against fears. Tell the fear to do its worst, that you do not care how hard it strikes; then let down, equalize your nerve forces and the circulation of the blood, assert your will power and you can thus do more to help master fears than in any other way.

A good formula is to admit that you are afraid, and that you are perfectly willing to be, and after that see your impalpable and invisible fears strike their hardest, but with little effect. Let go and rest and know that there is nothing in the power of fear, except when you tense and interfere with your nerve impulses and blood circulation so that

they cannot nourish and keep the body normal. The very willingness to endure, suffer, and accept the fear, as you do many other things, brings a mental satisfaction and physical relief. Perfect willingness to die will conquer the fear of death and bring to one, in simple exercise of faith, a realization that one is resting in the arms of the Infinite, and this will bring a great relief from fear and also a peace that "passeth all understanding."

"Under the wide and starry sky,
Dig the grave and let me lie;
Gladly I lived and gladly die,
And I lay me down with a will."

People who fear usually have lost their faith in God's presence and protection. To get that back will usually banish fear. "I will fear no evil for Thou art with me."

There is too much theoretical religion and too little practical, and as the latter decreases fears will increase. A faith that realizes that we "live and move and have our being in Him", who is the Infinite Spirit, and that "all things work together for good" will find that fears will flee away and that one will be free from them and rest in Him.

Lessons

1. Be willing to endure what comes if you cannot help it. This will remove resistance and tension.

2. If you can help what comes, do so with a will and determine to succeed in what you undertake.

3. If you profess to be a Christian, act like one and make your religion practical. If you are not a professing Christian, you will find great help in becoming one, and in trusting and doing Christ's will.

4. Take time to idealize the thought of living, moving, and having your being in God and then **realize it**.

5. Fear and courage are opposite, so cultivate the latter, and do the very things you are afraid to do. Do you fear the dark? Go out in it, and know that there is nothing to hurt you. Do seven times whatever you fear to do, and the fear will leave you.

There are many Scriptures referring to fear and how one may get relief from it.

Ps. 23:4; Ps. 27:1; Ps. 56:3, 4; Ps. 56:11; Ps. 91:5, 6; Prov. 1:33; Prov. 29:25; Isa. 41:10, 13; Matt. 10:31; Rom. 8:15; 2 Tim. 1:7; Heb. 2:15; 1 John 4:18.

CHAPTER XII.

Independence; or, Leaning on One's Self

A sound mind in a sound body brings an independence of feeling that cannot be found in any other simple condition of life. A dependent person becomes in a large measure a parasite and that condition is undesirable to any normally, healthily constituted person.

There is a dependence which is perfectly legitimate in human society and we are so related to one another by human ties that we cannot get along alone. We need counsel, association, advice, sympathy, help; but that is very different from the flabby dependence and the loss of manly independence which is seen in many lives.

To do some things because others do them is a poor rule for human life unless those things are morally right and should be done. Otherwise it is a species of slavery and imitation. It may be the custom of some persons not to pay their debts—a low, mean custom—but it is a custom which all honest men will repudiate. Each one must be governed by principle not simply by what others do. To act otherwise is to lose our independence.

No one should hesitate to do the right thing fearlessly and positively, although public opinion may assert that he is doing wrong. It may at times be dangerous to do the right, but it is the safest position for any one. Martin Luther, John Wesley, William Lloyd Garrison, Abraham Lincoln, and many others illustrate the statement made above.

Doing right must not be a matter of impulse only, but must follow the best judgment and be the result of deliberate and mature thought. If one finds that he has made a mistake he ought in all honor, fearlessly and positively to say so. Mrs. Grundy is a hard, cruel, and contemptible mistress, and he who will follow her whims, frowns, opinions will not be independent. Whilst it is not wise to defy the opinions of others simply for the sake of doing so, one ought to see whether there is some wisdom expressed in the opposite opinions that it might be well to heed. If one's course is wiser, truer, and better one ought to go ahead and quietly ignore those opinions.

We have heard some persons say concerning a friend, "I must give him up, for I am becoming so dependent on him." If such an one can teach one wisdom and help him to mould a strong character such an one should not be given up.

The old saying, "I would rather be independently wrong than dependently right" may sound well, but it is unwise and does not necessarily

imply true independence. We are not to do right because our friend or any one else does right, but because it is wise, reasonable, and best for us to do right. Be true to your highest and best friendships and convictions, no difference what critics may say.

True independence is never afraid to appear dependent because that will often lead to independence. That which we truly desire for ourselves, we will honestly concede to another. If we wisely seek for help, we will as truly give it.

It is good to take occasionally a true perspective of one's life, motives, and conduct; see what we are, why we do certain things, and why our actions are what they are. Avoid familiarity, as that not only "breeds contempt," but also frequently closes the door to real genuine friendship. Principles and not persons must govern us and as persons manifest noble character and true principles will we feel drawn toward them. This is also true of one who seems to live on a higher plane than ourselves. We accept such friendship in order that we may see the principles concretely illustrated and thus be helped ourselves to learn and understand how to live and manifest those principles. If one can increase his own power and usefulness by such friendships it would be foolish to break such ties. Dependence upon adventitious conditions, fear of Mrs. Grundy, and thinking about public opinion is a slavery from

which we ought to seriously and earnestly pray to be delivered. "Uriah Heeps" probably have a place in this world, but the world will not miss them when they go. Bruno said to the judge condemning him to be burned alive in Rome, "You are more afraid to pronounce my sentence than I am to receive it."

A story is told of a mouse that lived near a magician. The little mouse was in great fear of a cat. The magician took pity on it and turned it into a cat. Then it suffered because of the fear of a dog. The magician turned it into a dog. Then it feared a tiger. Then followed the fear of hunters and the magician became disgusted and said, "Be a mouse again; as you have only the heart of a mouse, it is impossible to help you by giving you the body of a noble animal." The heart, the mind, the spirit of a man, and not his body, determines what he shall be.

The supreme purpose of life is to show a courageous, noble spirit and stand by the highest principles irrespective of circumstances, environment, and assert that spirit under all conditions of life. "Not every vessel that sails from Tarshish will bring back the gold of Ophir. But shall the vessel therefore rot in the harbor? No, give its sails to the wind!"

The lobster when washed up by the sea on the rocks has not instinct and energy enough to work its way back, but waits for the sea to come and

wash it back. If the water does not rise high enough, it remains there and dies. It lacks initiative and independence, although the water may be only a short distance from it. The world is full of human lobsters. Are you one of them?

Obstacles and not helps, difficulties and not facilities make men. As a man stands in his power and is not afraid to stand alone and depend on himself will he be of real value in this world. "Give me a standing place," said Archimedes, "and I will move the world." That has the true ring of independent manhood. Goethe said as he turned this saying into a command, "Make good thy standing place and move the world." History and biography give us many notable examples of men who depended and leaned on themselves and accomplished great things. Practice self-reliance and personal independence and show your real personality.

A negative attitude of mind makes one dependent, whilst a positive attitude produces a feeling of independence. Pessimism is negative, optimism is positive. Enthusiasm is positive, despair is negative. A hopeful, buoyant disposition has a feeling and manifestation of independence whilst the opposite condition is dependent and crawls. Emerson gives good advice when he says, "Omit the negative proposition: nerve us with incessant affirmations." If every bodily organ performs its functions perfectly and normally there will

be vigor and strength and as every organ receives its support the body will be vigorous and healthy. The organs of the body are dependent and independent. This is equally true of ourselves in relation to society.

There is a personal independence which we must cultivate in order to put the best into our lives. The heart cannot do the work of the stomach, the stomach cannot do the work of the liver, the kidneys cannot do the work of the lungs, but in order that there may be health each organ must do its work independently and freely. Whilst each organ is dependent in a measure on the other organs, yet in order that the body shall have good health it is necessary that each organ shall do the specific work that is required of it. If the liver should undertake to breathe for the lungs, and the lungs should undertake to circulate the blood for the heart we should have an unbearable confusion which would produce a riot in the body and death. Sometime ago I saw a man writing and his mouth was going also, thus using an organ not necessary to help in his writing. Some people when sitting hold up the shoulders, when lying down hold up the body, thus interfering with their rest and thorough relaxation. Many persons when doing something will call into play two or three organs of the body when only one is required. This should not be done.

There is a false independence as well as a true

independence. The false is seen in always running after people, always seeking advice, trying to find out what Tom Jones thinks, and saying the same things he says. Such a life is not only parasitical, but a nonentity, for individuality is lost and the power of intelligence is practically nil. Many persons have that tendency. They are like the man who was asked what he believed. He said, "I believe what the church believes." "And what does the church believe?" "The church believes what I believe." "And what do you and the church believe?" "We believe the same thing." This man had no mental independence of his own, so he hid behind the church and his ignorance of the church's belief was equal to his own personal belief.

Doing one's own thinking, acting according to one's own light and knowledge, expressing one's own opinion irrespective of the opinions of others is the assertion of a spirit of independence that will count sooner or later in life.

A man ought to learn all he can, assert his opinions when it is opportune to do so, believe in the power of his will, express his judgment and not be afraid to act independently.

"Who breaks his birth's invidious bar,
And grasps the skirts of happy chance,
And grapples with his evil star"

will be a man in the truest, noblest sense.

Shakespeare says:

"Men at some time are masters of their fate,
The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

The world is looking for the determined, independent man. Such lead crusades, make the mighty reformers, are in the forefront of the battles of life, and leave on history's pages their names to be read by all admirers. It is utterly impossible to defeat the determined, independent man. Put stumbling blocks in his way and he will use them as stepping stones to success. Put him in prison and he will write a "Pilgrim's Progress." Make him blind, and he will write "Paradise Lost."

Independence removes certain limitations which hinder the manifestation of the best and noblest in human life. Such a spirit will also cause one to stand for high principles.

It is not so much what one originates as what one incorporates in his character that makes for independence and an influential life. The only way to bring out the hidden treasures which are locked up in our innermost nature is to depend on ourselves, feel our kinship to the Infinite, and let the real personality assert itself. This leads to exquisite pleasure and produces a marvellous effect on the whole personality, and in truth makes one feel that he is "in tune with the Infinite."

Our greatest independence is found in our trustful dependence on God.

Ps. 19:14; Ps. 27:1, 14; Ps. 28:7, 8; Ps. 41:3; Prov. 14:26; Prov. 18:18; Isa. 12:2; Isa. 25:4; Isa. 26:4; Isa. 40:31; Isa. 41:10; Luke 10:27; 2 Cor. 12:9, 10; Gal. 6:9; Eph. 6:10.

CHAPTER XIII.

Self-Control; or, Gripping One's Self

It is an easy matter for one to have self-control when everything is favorable, but a different matter when conditions are adverse, irritating, and provoking. The desire to punish a man for something he has said or done is not brought under self-control fully by not punishing him but by getting rid of the desire to do so.

Self-control is not complete until one has mastered the inward mental state as well as the outward physical manifestation. It is primarily mental and he only will have it who masters his thoughts, desires, and impulses.

Hysterical people lose control of themselves very quickly as do people who are nervous and petulant. The way to overcome this weakness is to train the will so that one can do what he wants to do. The throne of one's being is the volitional power that one intelligently directs. By recognizing one's personality and realizing that he is related to the Infinite Spirit and to this universe, is to feel that he can direct, control, and master himself. Running the risk of stating this matter

in psychological form let me say that it is a good thing to realize that one is an independent ego—I—made up of consciousness and form. The latter is for consciousness to manifest itself. The ego or I is fundamentally conscious, but that condition depends on all the subconsciousness that lies back of or under consciousness.

The form is very essential in the organized personality through which consciousness can express itself as a mighty force or power within us. This consciousness is threefold: seeing and experiencing life, in which it is simple; seeing and experiencing its own life in manifestation, when it is self-conscious; in seeing the vastness of real life with its illimitable manifestations, in which it is related to the cosmos or the orderly universe.

He who looks upon himself as a body having a soul limits his power. He who looks upon his soul having a body through which to manifest itself opens avenues of power and self-mastery of which at first he is wholly unaware.

When one sees his essential self as though he were standing above and controlling, directing and gripping his whole personality, then it is that he can realize the mighty influence of self-control. One's personality relates him to the Infinite Spirit, the individuality relates him to the human race.

We ought to train ourselves—the ego, I—to think that we are master of mind and body and

that we can direct them. There is a great secret of power in this and to utilize it means wonderful self-control and realizing the best in life.

It is the personality that originates, initiates, controls, and directs in all things. If we depend upon that we shall be amazed at its power and efficiency. The one that allows his personality to have its rightful manifestation will do the most and have the greatest self-mastery in doing his work. The personality that is strong, positive, and unhindered will go straight on to the highest mark of efficiency and realization. He who permits environment, feelings, and conditions, as they arise, to hold down his personality does himself a great injustice.

One ought to study himself in order to learn his weak and strong points. One's individuality counts among men and his personality shows through his individuality a certain coloring, as light shows differently through different colored glass. A negative and weak individuality is easily controlled and that state is against self-control. It is a good plan to see the personality as strong, masterful, positive, and able to make the individuality so. When you want some legitimate thing, know what you desire, and then desire it with intensity and realization will follow.

Self-control is developed rapidly as one gets a strong, vivid picture in mind of a strong, well-developed individuality through which the per-

sonality manifests itself. Hold that picture as long as it vividly stays with you and you will be surprised at the result.

Another great aid is to **see** one's personality asserting itself and moulding all of one's forces and powers into obedient servants of that personality. The volitional power will fall into line as the consummation of these forces to carry out what one wants and to keep him in the spirit of self-mastery. No sublimer power can be manifested in the life of a man than perfect self-control. This self-control is not of one's self at special times, but at all times. The control of the mind in thinking, of the emotions in manifestation, of the will in action.

Some people have an idea that if they control their actions they have complete self-control. This is not so for the desire may lay back of fiery feeling and until that is controlled there is a liability to sudden actions that may be uncontrolled. You may act as though you did not hate, but the real danger is in the feeling of hatred and until that is controlled one is in bondage to it and not master of himself. You may repress laughter, but if you do, it is liable to manifest itself in spite of your best efforts to prevent. If you relax your muscles and do not resist, the force will be expended and the very desire to laugh will cease. This is equally true of many other things in human life. The fear of taking an anaesthetic

often asserts itself when the voluntary control is lost whereas if there had been relaxation before taking it the fear would have passed and there would have been no revolt. Especially is this true concerning ether and chloroform. Self-repression of feelings is by no means self-control although it may be one element of it under certain circumstances.

The repression of any emotional manifestation like anger, hatred, fear is only one element of self-control. There may be reflexes from that repression which will produce illness or nervousness showing that the self-control must go back of the mental attitude. Many people suffer from emotional repressions which lie dormant in the mental mechanism and may break out suddenly or lead to some other form of expression equally hazardous to the life. Psycho-analysis, a recent method of psychological investigation by Freud, who has developed it partially into a science, is effective under certain conditions in relieving the mind of an irritating disturbance which has been produced by certain effects of shocks, repressions, and conduct. The causes have been discovered by this method and thrown out. The irritation and mental poison have been removed and relief comes.

The desire to strike one who has made you angry can be relieved through self-control by relaxing your mind and turning the desire to strike

into a desire to help, if the person is willing to be helped. This is self-control that counts on one's own mental life and causes him to rule his spirit.

We always come into bondage when we let the emotions control us rather than controlling them. If a person can make you angry or irritable that far he controls you and so far you will be at his mercy. That is true of any emotional manifestation; if it controls, you are its servant; if you control it, you are its master. Repressed feelings, harbored bitterness, cultivated hatred, fitful anger, determined revenge, will work havoc sooner or later in the one who has these things in his nature. An emptying out of these things by acknowledging that they are wrong and then refusing to entertain them or to act, speak, or think about them will make one realize what true self-control is. Here is where true personality asserts itself and conquers.

This law is equally applicable to good as well as to bad emotions. Some people lose control of themselves completely in love, in listening to music, to a fine oration, to a good sermon, or to a lecture on art. Loss of control in these things, if often repeated, will cause one to swing too far to the other extreme and undesirable emotions. Loss of control of the emotions always brings a reaction of fatigue or an adverse condition. To learn the art of yielding to these things so that

they may bring enjoyment and thus inspire one to the highest realization means strength, culture, and pleasure.

The one supreme fault in our life today is that we go after so many things and so swiftly that we do not have time to study and know ourselves as having great power and possible self-control. A reasonable introspection is a good thing for all persons, but a pathological introspection is hurtful. The inward condition determines the outward conduct. The supposedly cured drunkard inwardly longs for liquor although for a time he represses his appetite, and sooner or later, unless he controls the inward condition, he will go back. This is true also of the glutton, the licentious man, the man who has an inordinate ambition that he wishes to gratify. The only way to get complete control is to control the real self before it manifests in an adverse and wrong way. As in self-control, so it is in the governing of the emotional life; proper direction must be given. If you stir the emotions and do not transmute them into beneficent and noble action, the life will become hard, selfish, and narrow. If self-control is not transformed into noble activity, one will find himself in a slavery that will mean loss and eventually great weakness. Having given up hatred, we must learn to love; for fear, we must manifest courage; for wrong desires we must substitute right ones and goodness. There are

times when our indignation is stirred and we should direct it in such a way as to produce strength and not weakness. If we desire to overcome a child's perverse will it is far better to present the right thing to the child's mind, and not with a feeling of anger, try to force the child to do what we want it to do. Breaking a child's will is all wrong, but to direct it in the right way and gently insist on obedience is best for one's self and the child. Many parents utterly lose control of themselves and eventually of their children through anger and positive antagonism toward them.

Selfishness is at the root of much of life and conduct and it prevents us from getting the best out of our lives. Let one look the selfish motives fairly in the face and see how, as enemies, they prevent us gaining self-control. Study your characteristics, emotional life, conduct, your method of thinking and acting and learn to know yourself and you will find a good plan by which to gain self-control mentally and physically. Free yourself of irritation, selfish motives, uncontrolled emotions, anger, impetuosity, and all meanness and see how self-control will assert itself and direct in all noble and unselfish plans and work.

The New Testament is one of the best books in the world to read, for there are so many principles that may be applied to life, thus helping

one to direct one's life in a masterful way. Take for instance the statement, "Love your enemies." If this commandment were literally obeyed, what a change it would make in one's own and in other lives. The whole world would be transformed—wars would cease, bitterness would end, and men would enter into another kingdom.

Self-control with a good feeling for everybody would change this world into a heaven and human life into a sphere of good thoughts, love, and noble activity.

Some Auto-Suggestions

Try them before retiring and before rising for one month and you will feel a new consciousness of power opening into a wider and brighter vista for the future.

Relax and breathe deeply and say these things, that follow, slowly.

"I am determined to be master of myself and I will let nothing stand in my way to realize this in my life."

"The seeds of trouble and pain are being destroyed and I shall have peace and power."

"I have learned that nothing can make me happier than abiding in the Infinite Spirit, and radiating through all my faculties the joy of living."

"I will abide in the radiance of universal Love

and Good Will, and never expect complete satisfaction from individuals or things."

"I will not lean on anything less substantial than the Eternal God, and I will be positive, kind, and gentle with those who err and do my best to show them in thought, love, and action a better way."

"I can and I will abide in the wisdom, goodness, and power of a loving Father who lives in me and works through me to accomplish His own will and purpose. 'I can do all things through Christ who strengtheneth me.'"

"I am so constituted in nature that I can control myself and direct my personality so that I shall only manifest that which is for the best in my own life and in the lives of others.

"I am strong, positive, and kind and these characteristics will be manifested in all my thinking, feeling, and acting."

Isa. 61:10; Eccles. 2:26; 1 Cor. 13, all of it; 2 Tim. 4:8; Titus 2:12; 1 John 2:29; 1 John 3:7.

CHAPTER XIV.

Reasoning; or, Thinking It Out for One's Self

Man has been called a reasoning and a reasonable animal. To call him a being instead of an animal would be more in consonance with his real self and the first statement would be true and quite exact with that word substituted. The ability to think, plan, and carry out his plans intelligently separates man from the animal world. His bodily conformation is different from animals and also his bodily covering as well as his facial expression. He is fashioned so that he walks upright. The Greek word for man (*anthropos*) means a being that can look upward, indicating the difference between man and animals.

In man the upright condition gives an exalted position to the brain which is the seat of reason and through which the conscious mind manifests itself in adapting one to the environment and conditions of life. The ability to think and reason and express one's self intelligently is godlike and this is the line of demarcation between man and animals.

Animals are governed by instinct and also a

form of reasoning, but man is controlled by his intuitions and by the conclusions from his reasoning. His kingdom is his own mind and life and he is thus related to other lives and minds and to the Universal Mind. When man intelligently looks at himself and sees the relation he bears to all others; when he realizes and distinguishes between good and evil, and sees the nature and consequences of his actions, it is in this mental attitude that he prepares to be masterfully and to assert his spiritual dominion over himself and things about him. Rebellious thoughts must be conquered; external conditions must be controlled and utilized for his good and for the good of others; selfishness must be subdued; splendid virtues must be cultivated and manifested; fiery passions must be curbed; and all appetites and feelings must be disciplined, subdued, and modified, and properly directed. He must plan, reason out his method of conquest over the wrong, the abnormal, the unwise and uncontrolled conditions in his life, just as a great general must plan his attack of the enemy on the field of battle. Too many persons have made a mistake in not sitting down and planning the method to overcome the wrong and to establish the right in their lives.

Let me illustrate in a measure what I mean. The matter of one's health is a very important thing. A large part of ill health is due to ignor-

ance. Every violation of the laws of health is a physical sin. We must realize this from a process of reasoning or we shall not appreciate the truth of this statement. We may say as in the Prayer Book that we are "miserable sinners," but we shall know this when we come to pay the penalty for the transgression against our emotional life or the laws of health. Every disease, pain, and ache, every overwrought emotion, every depressed feeling is a result of the violation of some law of our nature. If effects always swiftly followed causes we should realize then as we do not now the truth of that statement. Some people wonder why they must suffer so much. The reason is not hard to find. It is because they have violated laws governing their natures.

When one thinks for himself, it means nothing, until his reason takes the lead and then he will give an intelligent decision or wait until he can. He who boastfully says, "Nothing hurts me," and "I am strong and can do as I please" will sooner or later pay the penalty for his loss of sleep, over-eating and eating all sorts of indigestible food, drinking all kinds of vile decoctions, and paying no attention to the laws of health. He will find that there will be a reckoning in which pain will be sharp and tears will flow and suffering will be excruciating.

Live in bad air and you may have to pay for it in colds, grippe, or perhaps in tuberculosis. Neg-

lect to feed the brain and nerves with plenty of good food and sleep and you may have to pay in insomnia, neurasthenia, melancholia, and other ailments. Wear tight clothing and you may have to pay in displacements of the internal organs. So much suffering could be avoided by a little thought and intelligent care. Industry, sobriety, good conduct, and honesty are all praised and why should not the habits of health be lauded for are they not all the result of thoughtful care? Horace Mann said, "At college I was taught the motion of the heavenly bodies as if their keeping in their orbits depended on my knowing them; while I was in profound ignorance of the laws of health of my own body. The rest of my life was, in consequence, a long battle with exhausted energies." When will teachers and parents understand that it is necessary to present intelligently these laws of nature to the minds of the growing, developing children and students. If any one says that it does not call into exercise the reason or a process of thinking and working these things out and using them he is purblind or stupid. Good blood circulation depends on good food, plenty of air, and good muscle development of heart and body. Deep breathing is a great essential in maintaining that circulation. Normal nerve activity is also essential. Wholesome moods and controlled emotions also assist in keeping the nerves in good condition. Good mental activity

is also dependent on a good, normal, healthy condition of the nerves. It is a mental matter primarily in the use of means to establish these normal conditions. It has been a surprise to me to find how few people make the health a matter of intelligent planning and provision.

Thought habits have much to do with health. It is a generally accepted principle that the mind has a great influence over the body and that the action and reaction of mind and body have a beneficial or hurtful effect. Despondency is not only depressing to the mental activity, but also to bodily activity. Buoyancy, muscular activity and health cause the mind to feel alert and active. Our acts and attitudes of mind cause a ceaseless inflow of currents of sensation which help to determine what our mental state of mind shall be. Mental positiveness, alertness, and buoyancy will produce a beneficial and exhilarating effect in the body. A little reasoning will make this plain and will help us to avoid despondency and if it comes, **will help us to conquer it.**

Men devote time, money, inquiry, and thought in order to bring animals to a splendid degree of perfection. Why shall we not use our reason and thought to bring out the best in our lives and to maintain the most perfect health and splendid control of the emotional life.

We have used the health, at some length, to illustrate what we mean by thinking things out

in order to get the best out of our life. The principle is equally true for anything else that we desire to perfect in our lives.

Religion, which includes all our relations to the Infinite Spirit and our fellowmen, also includes the manifestation of emotion, thought, and conduct. We must reason, plan, and think out those things which will cause emotion to show itself in gratitude, hope, and love; thought to reveal itself in conceptions and beliefs; conduct to manifest itself in worship, purity, and morality. Our religion is not a ready-made garment which can be put on and taken off at will, but if it is genuine, it becomes a part of our intellectual, affectional and volitional life. It is personal not hereditary. It is measured by the thinking, planning, and working we do in order to make it practical and helpful in everyday life. He who never reasons about his religion and does not plan to make it personally and generally helpful will find that he has not much to think about.

This is true also in conquering fears, worries, and adverse conditions. If we plan to get rid of them and look them squarely in the face they diminish in size, dwindle into insignificance, and leave one free to laugh at them and meet them courageously and victoriously.

Sit down and look at your life on its mental, affectional and volitional side and see yourself, as far as you can, as you are. Self-examination is

one of the best things that anyone can do and it usually leads to giving up selfishness and the formation of a resolution to do better and be better. Thinking determines what a man is more frequently than his actions, for he may at times act contrary to his thinking. Proverbs 23:7, (f.c.) gives the truth briefly "For as he thinketh in his heart so is he." Right thinking brings joy and gladness. See the following Scriptures. Ps. 16:11; Ps. 19:8; Ps. 90:14; Ps. 92:4; Prov. 10:28; Prov. 15:13; Prov. 23:17; Eccles. 2:26; Luke 6:23; John 4:36; Rom. 12:12; Phil. 4:4.

CHAPTER XV.

Self-Consciousness; or, Thinking About One's Self

Self-consciousness is antagonistic to inspiration and it has a tendency to hold down the best of human endeavor and the noblest thoughts, the best feelings, and the greatest acts of human life. This condition of mind makes it nerve-racking and perplexing to do the things that one knows he can do. No one has ever been in such slavery as he who is painfully conscious of whatever he does. There is a satisfied self-consciousness and a dissatisfied self-consciousness. The former does not seek deliverance; the latter continually cries out for freedom and deliverance.

In my professional work I have found many who desired this deliverance and many have found this liberty easily and rejoiced in it. Young people especially are very self-conscious of their words, walk, associations, looks, and what they do. In school they are frightened in recitation and some tremble when they are called upon to do anything before others. Stage fright is self-consciousness turned into concrete form. Even when others are not thinking about them

the self-conscious ones emphasize mentally the thought that they are. Adverse anticipations, expectations of failure in undertakings, anticipating adverse criticisms, dread of what others will think about them—all these things have a tendency to increase self-consciousness, as well as produce a keen sense of worry and fear. "An imaginary worry may be unreal, but a worried imagination is **very real**."

Self-consciousness is very different from self-approval or self-esteem. The latter causes us to refrain from doing certain things which would bring reproach and sometimes fatal results. But self-consciousness emphasizes in an abnormal manner certain things which cause adverse anticipations and unrest.

Character is not made by impatience, but that may be the first step in leading us to give up certain things, like clearing away debris in order to commence building. If we fail to do what we set out to do it should only spur us on to greater effort until we accomplish the task. For instance, a patient said to me, "When I go to take my music lesson I cannot do the exercises because I am so self-conscious and fearful that I shall make a mistake." The mental treatments for the condition changed it so that she was perfectly indifferent to the teacher's presence, and was assured of her ability to do the work because she knew her lesson. Some can overcome these things by

steady plodding and sheer force of will, but many others fail and must have outside help to allay fears and control self-consciousness. A young man came to me one day and said that in his business as an agent, if a man looked at him intently, when he was presenting his goods, he would blush inordinately. He inferred that the proposed purchaser thought he was misrepresenting what he had to sell and that so worked on his mind that he concluded to give up his business. A few treatments helped him out of his troubles, self-consciousness was brought under control, and he is now very successful. This condition of self-consciousness brings great torture to some persons, and so inordinate is it in some persons that they are almost driven to suicide. Women call this condition shyness, and men call it self-pity, but the truth of the matter is that it is selfishness run to seed and thinking about one's self the wrong way. Self-torment must be gotten rid of by thinking of something else and somebody else. An inventor, who is unsuccessful in his invention, is very unwise to sit down and pity himself, instead of going to work to find out what is wrong with his invention. Human society is founded on human obedience to social laws. Our proper self-control, with the ability to do what we can do, is necessary to secure anything by obedience to spiritual and bodily laws.

Some people blush when they are looked at, some fairly wobble in their walk when observed by others and some can not do anything without trembling from head to foot. These conditions have a tendency to so unnerve some people that their lives become miserable and they keep out of sight and human fellowship because of this discomfort.

Self-consciousness seems to set the intellectual faculties going and sometimes the tongue so that certain persons do not want to stop talking. In some it causes people to strain and stammer and the more they try to avoid it the worse they become. They seem to lose control of their thinking and speaking ability. If they were to relax the muscles and take the tension off the nerves and assert their self-mastery the strain and tension would cease. Keeping away from people will not help to control this condition because the cause is not removed. Let them face the condition bravely, fight it out mentally with a realization of mighty power within themselves, and they will find themselves masters. Stage-fright can be overcome if the speaker is thoroughly conversant with his subject and if he thinks intensely about what he is going to say. If the musician will let the music to be rendered work through him as an open unselfish channel, he will forget himself. Selfishness will spoil the whole matter. Unselfishness brought face to

face with duty and its discharge will relieve a person of self-consciousness. The secret of victory lies in one's self even though outside help may be needed. Many people become scared at what they seem to see, but as soon as they assert themselves the obstacles melt before them.

Being willing to endure certain conditions makes one strong to meet them. When you are right let the consciousness of that make you indifferent to what people may say. Selfishly courting the good opinions of others frequently leads to nervousness and unrest. That augments self-consciousness.

When people do not think well of us it is a profitable thing for us to look and see if they are right in their thinking. If they are, it is our business to remedy those things that are wrong. If they are wrong, it is our privilege to pay no attention to what they think about us. Some persons may say they cannot do this; others will declare that they can and fail, whilst a number will do this and find splendid victory.

Willingness to let people think anything they may choose to, as long as we have the consciousness of a good conscience, will bring peace and power.

An exercise of good common sense is very necessary in this world and usually that is lacking in people who are oversensitive. No one knows the suffering of sensitive people. Such persons could,

if they would, see themselves masters. So much of this sensitiveness is needless, if they were to get a good clear view of themselves and the world in which they live.

Stammerers are required in some schools to be silent for one week. That lets them forget the abnormal method of speech. Would this not be a good thing for the self-conscious so that they might forget some of their over-sensitiveness.

Talking for approval or to call attention to one's self, or to win sympathy for sickness, pain, or selfish desires could all be treated by silence and a willingness to bear those conditions patiently. A cynical spirit will have a tendency to see the same condition in others and very frequently a sensitive person will attribute the feelings he has to others.

Suggestions

Get the mind fixed on truth, goodness, love, and unselfishness and self-consciousness will decrease.

Read the following Scriptures:

I Chron. 28:9; Isa. 26:3; Ezek. 11:5 (f. and l. c.); Luke 12:29. Neither be ye of doubtful mind. Acts 20:19; Rom. 12:2; Rom. 12:16; Rom. 14:5; Rom. 15:6; 2 Cor. 4:4; 2 Cor. 8:12; Eph. 4:23; Phil. 2:2; Phil. 2:3; Phil. 2:5; Phil. 4:7; 2 Tim. 1:7; Heb. 10:16; 1 Pet. 3:8.

CHAPTER XVI

The Emotions; or, An Unsafe Guide for One's Self

The emotions have a wide sphere of activity because they constitute a large part of our mental life. They are partially an outgrowth of instinct and that is a primary guiding force of all animal life. The farther away from the animal life a man gets the less is he governed by instinct and controlled by emotion.

Close attention ought to be given to, and strict control ought to be exercised over, the emotional life as it is not wise to follow that life unless other parts of the mental life, like the intellect, dictate. Impulses are the emotions formed for expression and when we realize that pleasures are sought impulsively it is best to be on guard lest we do what we ought not to do or run into illegitimate or hurtful things.

Fear and anger, love and hate, tenderness and harshness, desire and indifference are emotional manifestations which occupy a large part of life and have a tendency at times to be extreme in their manifestations. There are certain principles underlying the emotional life and to know and

utilize them is to grow in power and control the life for the greatest usefulness and blessing.

Emotional manifestations are an effect; not a cause. They do not occur by themselves, but are associated with certain bodily acts and conditions or certain mental anticipations, and they can be controlled by distinct efforts of the will up to a certain point then they run wild and produce adverse effects.

Certain drugs may produce emotional manifestations. For instance, opium excites the imagination and produces mental pictures with corresponding emotional results. Alcohol stimulates another set of mental processes, producing emotional results, making the one who imbibes social or mean according to his temperament.

There are physical, mental, and spiritual causes that lead up to emotional manifestations. If you lose something of value, you look sad or feel sorry. If you see a beautiful picture, you show your pleasure and admiration and being impressed with its beauty, you want to express your appreciation of it to others. If you see an enemy, you clench your fists and frown and hate him. These emotions are also effects, but as effects they have adequate causes.

The senses are the five pathways leading to the temple of "Mansoul" where a reception or rejection of the visitors occur. The impressions desire to be entertained, but if the judgment—the judge

on the bench—is not willing for good reasons to receive them, sentence is passed and they are either put in a dungeon of waiting or in the parlor of entertainment. Hence the mind has to do with and is related to every impression that enters “Mansoul”. For instance, put some aloes on the tongue and the face shows that there is something wrong; you feel a bitter taste. The steps are impression, expression, feeling or emotion.

Have you ever witnessed a person working himself into a condition of rage? He has heard or seen something that he dislikes. He frowns, fumes, shouts, rages, and as he does so his feeling grows and he “goes off” in a fit of anger.

People at a funeral may have been indifferent to or disliked the deceased. If the services are solemn and if there is a great display of sorrow on the part of the friends, it may produce such sympathy in the indifferent ones as to cause them to shed a few tears.

In a theater the actors may have such a vivid impression of their parts that they will stir the emotions of the audience and make the play powerful and effective.

The emotions influence the vital organs and often compel them to conform to the activity of the mind. There are two kinds of emotions; those of exaltation and those of depression. The former energize the bodily organs and functions, the latter restrain or moderate and sometimes

produce abnormal conditions. For instance, the emotion of love, when in action, impels the vital organs to act with vigor and influences the heart to increase the circulation to sustain any activity demanded. This is also true of anger. When a depressing emotion is called into operation, like fear, it restrains the action of the internal organs and affects the heart and other vital organs in such a manner as to diminish the vital action and the circulation of the blood. To further illustrate this with a well-known and universally understood emotion like anger one will see the physiological effect on the body. When anger is excited or stirred, the blood rushes to the hands and arms, legs and body generally, before the mind determines what ought to be done—whether a blow ought to be struck, or a tongue lashing administered, or whether the matter ought to be overlooked. The emotional influence upon the vital organs and the body was preliminary and preparatory to any action. The emotions prepare the body and put it into proper condition to perform the voluntary actions that might follow.

The ordinary method of intentional actions is:

1. Thinking of doing something—that is the intellectual process.
2. A preparation of the vital organs and body to do what is to be done—that is the emotional process.

3. Then doing what is to be done—that is the volitional process.

The first two are preliminary to the third and psychological (in order).

The use of emotions is to give notice to all the other faculties of the mind that a propensity is excited and is inclined to produce certain results by getting control of the body. The other faculties or parts of the mind, being thus notified, have an opportunity to approve or oppose the action.

There are two distinct sets of nerves in the body which act as instruments for the mind to influence the body. One set may be termed volitional, through which the will moves the voluntary muscles; the other set could be called emotional, through which the emotions can affect the vital organs and vary their movements or actions. The former are voluntary, the latter involuntary. The emotions in manifestation often precede thought and call forth will power as the action of thought, and produce a remarkable effect.

The normal effects of emotions upon bodily organs prepare them for movement which will be required to carry out our thoughts. Anger does not wait until the fight begins before sending the blood to hands and face and feet and other organs and senses, but it acts at once as a preparation to carry out what we decide in thought and act the minute the conflict is suggested to the mind.

The saliva gathers in the mouth before the delicious orange is put to the lips.

When an emotion is excited it may act on the vital organs in a general way, but frequently it acts on a limited set of vital organs, as on the heart, lungs, some of the glands, etc. Each emotion produces usually a distinctive effect on the voluntary and involuntary organs of the body. If a certain propensity is excited there will be a specific effect produced upon the mind and vital organs, there will be an increased or diminished vital action with an increase or diminution of the circulation of blood.

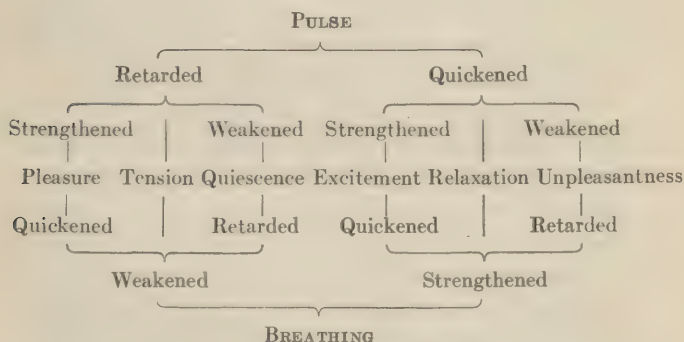
If an excited propensity increases voluntary exertion, an emotion will be aroused that will increase vital action. Any propensity that restrains voluntary action awakens an emotion that restrains vital action.

The intellect alone has no desires and does not produce emotions or actions. That is why, in some respects, it is a better guide for the life than the emotions.

When we contemplate a result which require vital changes, the emotions produce those vital changes without our consciousness or volition. The faith, expectation, and imagination which one has are not the cause leading to an effect, but only a necessary pre-condition, just as one aiming a gun at a mark is a condition, but not a cause, that drives the ball into the mark.

Wundt presents a theory which has a very definite application to the emotions but it lacks one thing which is very necessary in such a theory, viz., comprehensiveness. He claims that there are four elements coordinate with pleasantness and unpleasantness. They are tension and relaxation, excitement and quiescence. He claims that relaxation is opposed to tension, quiescence to excitement, and that pleasantness is opposed to unpleasantness. He calls them "dimensions" of feeling.

A diagram presentation of Wundt's theory will give his classification, but experimentally it does not, in some respects, work out satisfactorily. I shall not enter into the theoretical discussion of Wundt's view, but simply give the diagrammatic plan.



That the emotions occupy a large sphere in the life, and influence both thought and action, none will question. Our contention is that they are not a good and safe guide any more than it would be safe and good to let a locomotive run without an intelligent engineer. It would run all right if started right, but collisions might occur or under great momentum it might either run off the track or do great injury. Intelligently guided, controlled, and trained emotions are a wonderful power in one's life.

1. Get a clear idea of the emotions as aids, but not leaders in life.

2. If they have a tendency to lead, control them.

3. The emotions have great power and when properly directed they are a great aid in life.

4. Love is the most powerful emotion because it is so interwoven into the human personality. Anger is the most destructive and fear is the most hazardous to the personality.

The emotions are the outgrowth of instincts. For instance, the instinct of flight and the emotion of fear go together; the instinct of repulsion and the emotion of disgust; the instinct of curiosity and the emotion of wonder; the instinct of pugnacity and the emotion of anger; the instinct of parenthood and the emotion of tenderness; the instinct of reproduction and the emotion of love are all related inasmuch as instincts

are primary and the emotions are the outgrowth.

There are many complex emotions that have to be dealt with in life, such as admiration, gratitude, scorn, contempt, loathing, fascination, envy, etc.—and also many complex emotions related to sentiments, such as reproach, anxiety, jealousy, resentment, shame, joy, sorrow, pity, happiness, surprise, remorse, etc. Dr. McDougal classifies impulses, desires, aversions and all motives into two classes.

(1) Those that arise from excitement of some innate disposition or instinct, and (2) those that arise in the excitement of dispositions acquired during the life of the individual by differentiation from innate dispositions, under the guidance of pleasure or pain. The will voluntarily put on the side of one motive as against another makes the self-consciousness a co-operative power in decisions. In this way mastery is asserted and undesirable motives and emotions are put down in the nature. Desire is stronger than ideas, except the pathologically fixed ideas of action and the quasi-pathological ideas introduced into the mind by hypnotic suggestion. Noble desires and aversions are the motive forces which ally themselves to a weaker ideal motive and brings mastery over the coarser desires of the primitive animal nature and banishes them from consciousness. Will is distinguished

from mere conflict of desires by a decisive manifestation of self-consciousness.

The emotions are interwoven with so many mental manifestations of life and hence cannot be taken as a safe guide but can be used by the intellect and will as a drawing force.

Never follow your feelings as guides to action without intelligently knowing what caused them and the consequences following.

Matt. 5:44; John 13:34; Rom. 8:28; Rom. 13:10; 1 Cor. 2:9; 1 John 2:19; 1 John 4:16, 18, 20.

CHAPTER XVII.

Habit; or, Have It in One's Self

Habit is the result of the repetition of an act. The habit becomes something which one has and that may be manifested almost involuntarily. The nervous system is involved in the establishment and manifestation of habits. The spinal cord and spinal centers are automatic in action, the brain controlling in a degree. For instance, the nerves that keep the heart going have that only to do. Nerves from the brain which carry impulses to the heart or to these spinal centers have a modifying influence on the heart. These nerves from the brain or spinal nerves are wires which carry messages or which open or close switches. The nervous system governs all bodily action. Whatever affects the nerves will affect the vital organs and physical organism. Fright, fear, worry, surprise, and also joy and wonder, all have an effect on the heart. Some emotions are depressing, some are exciting, and corresponding effects will be felt in the body by the exercise of them. The vasomotor nerves under certain influences contract or expand the arteries resulting in favor-

able or unfavorable conditions. Placing the arm in a vessel full of water and concentrating the thought upon the arm will increase its size and cause the water to overflow. It has been proved that an acid of a poisonous character is produced by anger and hatred. The breath is also poisoned. The secretions and the perspiration are also affected. Thought and emotional manifestation have a very marked effect on the organs of the body.

These are scientific facts and we must conclude that an habitual condition of worry, fear, anger, suspicion, etc., will by nervous reactions produce a serious and an abnormal condition. We ought to cultivate and establish only good and healthful habits of thought and life from which we may derive contentment and happiness. As the body is a product of mind action, we must know that it is subject also to mind activity. Hence all thought has an effect on the body through the nervous system and the kind of thoughts determine the kind of body as to its health and nerve reactions. "As a man thinketh in his heart, so is he."

Excitement, fast living, severe emotional manifestations, and intensity wear the nerves out and permit conditions such as neurasthenia, neuropathic and other abnormal conditions. The habit of repose, relaxation, change of thought, and removal of mental strain and excitement will have

to be established in order to avoid a general collapse in many persons.

All mental manifestations and states are followed by some form of activity which affects the physical organism. Breathing may be modified, muscular tension or relaxation may occur, the circulation may be changed, the activity of glands or muscles may be increased or decreased, but there will be some effect on the cell and somatic structures.

If the normal condition in life's relations is disturbed, the nerve reaction will affect the health of the nervous system and the body. That may lead to lack of self-control.

Whilst the condition of mind affects the body, so does the condition of the body affect the mind. Certain things may be the occasion, but not the cause, of nervousness and irritability. For instance, some one talking too much, drumming with his fingers or feet, constantly looking at you—because of a dislike for those things there will be awakened irritability which makes one nervous. If that sensitiveness is permitted to remain it will produce an habitual state that will make one uncomfortable. The neural paths for the impulse to travel over will be open and free so that a condition of nervousness will assert itself almost automatically. If the things mentioned above—like talking too much, etc.—did not occur, this state and condition having been

established would manifest itself almost unconsciously against many things, and, in fact, where there seemed to be no occasion for it.

The way to end this nervousness is to establish self-control and prevent unpleasant reactions, or in other words, end the habit of irritability which produces nervousness. A chronic disease of the nerves is produced by a chronic disease of the mind, for the mental state produces the physical condition and the physical disorder reacts and produces a mental irritability. It gives to the mind a reactionary suggestion. Hunger will awaken a desire for food and the sight may produce a hunger for it. Hunger and the sight of food producing hunger are the occasion for reactions in the mind. The sensation and feeling are mental. It is the mind that feels, not the body. The outer world influences the nerves so that the mind gets certain impressions and interprets the sensations with corresponding motor impulses. One must have sensation under the control of the reason and will. Hence we should not interfere with the automatic centers in their work. When that does happen the mind is centered on the body and that produces an obstructed or augmented condition which will result in nervousness. If the mind is kept pure, quiet, and clean, controlled by love, honesty, and truth, the body will do its work normally and healthfully. We should avoid constant mental

introspection as that will produce an abnormal mental condition that is always the forerunner of mental and physical trouble.

Many people who are nervous could be cured by ceasing to look into their mental and physical sensations, and by beginning to look out for something helpful to do for others. They torment themselves and then ask why they are nervous. This has become a habit (have it) to them and it ought to be destroyed. The fixed idea must be removed, the self-hypnotized condition must be lifted if these people are to establish another and better habit. They must "forget it," look out for others, do good to others, if another set of reactions are to be established and mental and physical rest are to be brought into manifestation in their life. Forming the habit of right and altruistic thinking is not only for safety but for sanity. If impressions get to the mind, expressions will show the conditions of the mental life.

We see from all this that habits are established ways of thinking and nervous reactions. We, therefore, have the power to establish our habits, and break up any that are undesirable. A path in a field is made by constantly going over it, so are paths made in nerves and brain by thoughts and nerve reactions. These paths are also the courses of least resistance and things that we do daily become habits. Our reading, speaking, writing, eating, and thinking are matters of habit.

The smoker and alcohol drinker have to make a strong effort to quit. Doing things may make the act automatic, not doing them will produce eventually disinclination to do them. **The best friends we have are good habits.**

The best method of destroying bad habits is to make a new path and change the mental impulse. The root of the habit is in the mind and if the root is destroyed the plant will not and cannot grow. Plant a good habit root in place of the bad and the bad one will be forgotten. Resistance to the manifestation is a hard, tedious, and often a defeating method. "Resist not evil, but overcome evil with good." Here is good philosophy, good science, and good sense. Only as we give power to habit will it have power. It has no power in itself. If you fight your habit, you give it emphasis and concede its power. Assert yourself and your superiority and act it out. Seek the angels of goodness and strength and let them abide as you did the demons of false appetite, suspicion, and insincerity, and see how quickly they will occupy your thinking and be manifested in your actions. New nerve paths will be opened and the old ones will be closed. New conscious mental processes will be started and a new result in the life will be realized.

The control of your thinking is not easy at first, but by exercise it can be a realized fact so that eventually it will be almost automatic. It is

much like learning to ride a bicycle. At first it is work, watchfulness, and tension, but by practice it becomes pleasurable and unconscious because it has become a habit. Expert, helpful, and healthful thinking comes from establishing that habit, so that the neural path shall carry such impulses to the physical organism. We have thought in the wrong way, producing corresponding effects, so that in order to secure good results for our body and in other respects we must think accordingly. Our respiration is controlled by our mental power and is automatic. If we undertook to breathe voluntarily we should grow faint and weary. Athletes by overexercise of any set of muscles may produce muscle-binding, and we in like manner by consciously thinking and thinking may become thought-bound. All thought has an effect on the nerves, muscles, and circulation and if it is not expressed an adverse reaction will occur in the physical organism. Affirmations are good, but with actions are powerful. If we only affirm, it would be like a man who would say, "I can run," and never does so to prove it. If you affirm your freedom, then act it out and cut a neural path to express that good habit in your life.

Every benevolent feeling like kindness, helpfulness, and good fellowship may all be made into habits. So also cheerfulness, self-control, self-forgetfulness, and good feeling, so that one

can realize a kinship to the highest Intelligence in the Universe. At first there may be many things to overcome and remove, but by persistency and effort these things can be gotten rid of and the better things manifested in life. So right thinking can be made a habit of our mental life and the body will feel the exhilarating and healthful effect.

There is in the mental power we possess an inhibiting ability, so that whilst we are establishing a good habit counter currents may manifest themselves that would destroy it. Usually those counter currents are negative. Stop at once, put forth a positive attitude of mind, go straight on, and the negative will cease and give up. Look at matters intelligently and assert your will power; affirm and act in order to establish that which is best, highest, and noblest in your life.

If a traveling salesman wants to make a success of his work, he must get to the head of the procession and hold in mind success and a good view point. If he pictures himself at the tail end of the procession he will land there. Thinking leadership, seeing himself as the first man in the procession and territory, where sales are to be made, will give such a one a mental alertness, decision, and power that cannot otherwise be secured and cannot be defeated. Believing that he will get orders, having notebook and pencil in

hand, and naming the things most probably needed will land the orders. A pleasant manner, positive determination, and acquaintanceship with his work, all cultivated as a habit, will bring success. The right thought habits are worth not only money, but more than money can buy.

Haphazard statements with no definiteness will be against a man being a reporter or writer. When a thing occurs, the thing, the place, the consequences must be definitely and positively stated. The habits of positiveness and definiteness are invaluable to reporters, editors, writers, and speakers. Being sure of certain things gives great value to statements made.

The habit of exactness, knowing what you read and what you want to say, brings confidence into one's mind. The great men are not only men of conviction, but with convictions well grounded for which they can give reasons in a positive way.

Cultivate the habit of repeating sentences you hear exactly, and telling not only graphically, but also exactly stories and news you receive, also descriptions that you have in mind of things and places you have seen.

So many persons use words that mean a negative condition of mind and uncertainty of knowledge "Perhaps," "I think so," "I guess so," and similar phrases are all of them careless. Positive

men not only do positive things, but make positive statements. Cultivate the habit.

Cultivating the habit of friendship is a valuable thing to one in public life. He who would have friends must be friendly. I use these things as illustrative of the practical side of habit formation.

There are certain habits that one ought to avoid and throw off. One is the habit of fear. Put over against that the habit of hope. Avoid worry; cultivate cheer and taking things as they arise. Avoid anger; put over against that kindness, quietness, and self-control. Avoid depression; meet it with optimism, joy, and laughter. Avoid haste which may lead to waste; meet it by deliberateness and quietness.

A very practical method of breaking down bad habits and mastering wrong habits of thought is to get a note book and mark down every time you do the thing you do not want to do or the thing you want to give up and conquer. See to it that each day finds a diminution until you come to a time when only a few marks are made. Then keep one page clean of all marks. It is surprising how this will help one to overcome those things he does want in his life. This will apply to tobacco, liquor, profanity, temper, anger, etc., etc. You need not have in your life what you do not want there. Go to work at once and correct the bad habits and establish good ones. The

note book can be used to help in forming good habits as well as in giving up bad ones. Use auto-suggestion also, at night before you go to sleep and in the morning before you arise, to get rid of bad habits and in forming good ones. It is a wonderful power in this respect. **Impress** and **express** are two words of great importance in this matter.

To remove fretting, impatience and failures, study the causes which have led up to these things and remove them or change them.

If you want to be cheerful and cultivate that condition of mind act it out, whether you feel cheerful or not, and you will establish that state of mind. So of hopefulness. Act out for a certain length of time what you desire to have in your mental life and it will be realized sooner or later. Avoid negative conditions like fear, worry, anxiety, hate, jealousy, doubt and break them up and establish positive characteristics like love, good feeling, cheerfulness, hopefulness, pleasure, happiness and the "fruit of the spirit." Gal. 5:22, 23.

CHAPTER XVIII.

The Mind; or, the Secret of Strength in One's Self

It is not an easy thing to define the word "mind" because so many writers have given it a different meaning. It has been used in the sense of spirit, soul, and mental entity. It might, however, be well defined as an intellectual process or manifestation of the human soul in which perception, conception, imagination, and direction are some of the chief characteristics. Hence mind can perceive, picture, embody, arrange, organize, and will.

The "soul" in a limited sense is the vital connection between the spirit and body of man. Every animal has a soul and in this sense, because it stands for life, there is limited intelligence manifested. But soul used in its complete and full sense is used for the spirit of man in which is found the highest and noblest characteristics of man's essential and real personality. It is to the body what electricity is to the wire. It expresses all the vibratory energy of the person in different ways. Electricity may manifest itself in different ways—over a copper wire as power, over an iron

wire as heat, over a platinum wire as light. The soul can manifest itself as life, power, or intelligence under different conditions. Mind, therefore, is a manifestation of the soul and mental characteristics are simply the soul in action in those forms of its manifestation. One form of manifestation is mental or mind action, another form of manifestation is emotion, another spirituality. The body is the instrument or machine through which the soul in its different manifestations expresses itself.

The soul does not depend on the body for its existence, but for its expression in this environment. The instrument in perfect condition permits of complete and wonderful expression, and if it is imperfect, diseased, or abnormal there will not be a perfect expression. To illustrate my meaning, take a white electric light. If it is surrounded by a green, yellow, red, or blue glass globe the corresponding colors will be shown although the light may be white without the globe. No difference how perfect the soul may be in its inherent essence or in its static state, if the body is diseased, out of order, or undeveloped the expression of the soul will not be perfect. Certain habits may interfere with the soul's best manifestation of itself. The use of drugs, alcohol, the abuse of the body may not only modify the expression of the soul mentally, emotionally, or

spiritually, but the expression may be hatred or brutality.

In order to get the highest expression of the soul it is necessary to have the body in as perfect a condition as possible. Under the mental function of the soul we have the characteristics referred to above. Perception is the result of sensation carried over the nerves into the brain centers. Judgment is a process carried on within the brain. Will is the "power-sending-out" force or power in the brain in the form of impulse to do certain things. The impulse may pass to different brain centers or out to muscles over nerves.

When the impulse passes from brain center to other centers, habits are formed, but not much of a practical nature is done. But if there is co-ordination of impulses in brain centers, and these move out over nerves into muscles, great things are done. Herein we find the secret of strength in one's self.

Mind cannot accomplish everything as has been taught by some who advocate concentration, meditation, affirmation, silence, and realizing the Divine Consciousness. The people advocating and teaching this view of mind have been under observation and the truth of the statement has not been proven.

It is a scientifically proven fact that by concentrating the intellectual power on a certain portion of the body temperature and growth in that part

will result. Prof. Gates of Washington has demonstrated that and there is no dissent from it as far as I can learn. Dr. Anderson of Yale from experiments by means of weight tests has found that students did really think blood to different limbs and muscles so that the blood was changed from one part of the body to another actually changing the local weight.

For instance, if one directs attention to the fingers or to any part of the body an increase of blood flow to the corresponding part of the brain in which is found the center controlling that particular part of the body will result and also an increase of blood flow to the part of the body where the attention is directed.

Not only can blood be mentally sent to different parts of the body, but it can also be withdrawn. Heart action can be mentally increased and decreased, so also can the lung action be increased and decreased. This is done probably by the increase and decrease of the organ's functioning ability.

This mental concentration results in stimulation, hence it may be a good thing or not according to the desired effect to be realized. Stimulation overdone results in excitation, that in irritation, and irritation in time leads to exhaustion. Persons who do not understand this wonder why exhaustion has occurred. They will find the secret in what has been said.

Vibratory energy is found in all nature and in mental processes. Whilst sound, light, and electric vibrations have been measured, no one yet has measured mental vibrations. Elsewhere the forms of vibration have been referred to, but it will bear repetition. Sound vibrations go out in straight lines, light in waves, and electricity in spiral form.

The mind may vibrate in all these forms producing corresponding effects in the body. Mind in thinking and its intellectual power has the tendency to express itself in straight lines. The direct method is more quickly accomplished with effects that manifest and prove its action.

Mental power and force like the forces of the universe are inexhaustible and if the machine is suitable and in right condition for their expression the manifestation would be almost unlimited.

If one desires to secure by machinery electric light and power, he need never worry about exhausting the supply. His only source of anxiety should be his machinery. Electricity as a force is inexhaustible. Receiving and transmitting the force is conditioned on the machinery. One must have the right kind of engine, dynamo, and wires; have them thoroughly installed, and the results will follow. An imperfect engine, a poor dynamo, inferior wires will not let the electricity express itself properly and satisfactorily.

The soul has a right to demand for itself in its

intellectual expression that the brain, nervous system, and all the tissues and cells of the body shall be in perfect condition. The soul is complete, perfect just as electricity is. Its perfect and full manifestation depends on the form and instrument of expression. If intellectual, it will be direct; if emotional, it will be in waves; if spiritual, spiral in form of expression. Through brain centers the soul in its intellectual manifestation has been more perfectly expressing itself than in any other way in the body.

If the mother before the birth of the child is awakened to the color sense, she impresses the child and if that part or center of his brain awakens in his physical development in childhood, youth, and manhood, he will become an artist. So of music, speech, writing, poetry, and many things in human life. The same intelligence will express itself according to the development of the brain centers.

Three very important considerations are quite evident in mental manifestation: 1. Consciousness of our inheritance. 2. The ability to do. 3. Knowing how to express the soul intelligence.

The souls of great men like Michael Angelo, Raphael, Shakespeare, Napoleon, Tennyson, and others are not greater than ours, but each has a great inheritance. Many teachers have recognized this. The ability to do and express the soul and intelligence marks the difference in persons.

All ancestry has some part in one's development. Whilst the soul is perfect, all the possibilities of the human race are wrapped up in the brain and nervous systems. Hence the ability to manifest the conscious, sub-conscious, and supra-conscious mental power is a remarkable characteristic in some persons.

We do not know what per cent of our mental processes are conscious, but it is probable that it is not more than two per cent. If this could be doubled, that would make four per cent which might be awakened in consciousness. Some persons in the Orient and some in the Occident referred to by Prof. William James show something of the possibilities of human mental unfolding. The oriental mind is mystical and impractical in its work, but it shows what might be done in normal, practical processes of development.

If the per cent could be increased say to fifty in this unfolding and the nervous system were perfect in its transmission of expression with a perfect soul and perfect instrument and perfect methods of awakening conscious, subconscious, and supra-conscious manifestations through the brain centers what marvelous results could be obtained. Now the only method that we know to awaken the subconscious and supra-conscious processes is by the activity of the conscious mind.

Dreaming about beautiful colors, or exquisite

tone production, or magnificent forms, or splendid words will not develop the artist, the musician, the sculptor, or the orator. These can only be made by perception, recognizing similarities and dissimilarities, and being at first conscious of these things. The inward power may come from long processes of development through ancestors and through one's own personality. Involution always precedes evolution.

All consciousness will result in action or in inaction. When the latter condition occurs the mental impulses and influences expend energy by passing to brain centers, and if continued too long may disorganize the brain functioning or activity. Where an enlarged awakened consciousness results in activity the individual becomes a great power in his sphere of action. Inaction stimulates, irritates, and exhausts the brain substance because it does not permit expression which always increases power as exercise increases muscles. Hence "going into the silence," meditation, introspection, and concentration carried too far stimulate, irritate, and exhaust brain centers. This accounts for the extreme nervous condition of some teachers and practitioners in our country.

The process of passivity may work for awhile and great results may be claimed and urged for it, but this concentrated stimulation will result in illusion and delusion in which all kinds of things

may be imagined. Sensitiveness, in which the person continuously practicing this method, may develop the thought that he cannot live with the ordinary people and hence must withdraw from the world in order to get the best for himself. Nuns, monks, recluses, leaders of occultism, etc., illustrate what I mean. When exhaustion comes then follow fatal results.

Experiments on animals prove that if certain sensory nerves like the eye, ear, and smell are constantly stimulated and the brain centers are aroused and not permitted to express themselves in a short time the blood vessels become engorged, distorted, the blood will ooze through the tubes, and the cells will decrease in size. A young woman psychic, who diagnosed diseases in this condition, when a postmortem examination was held after death, showed in the sight center, which had to function continually in the effort to look into the bodies of the sick, an engorged, knotted, and disorganized condition. The filaments were broken and cells of an inferior quality, compared to those in other parts of the brain, were found in the sight center. Small blood clots were also found in this region of the brain cortex. When the brain centers are stimulated, the organs connected therewith ought to act so that the blood flow shall be equalized.

Hence all thought should express itself in action, therefore the safest psychology is the

realistic and not the idealistic. We can hold the ideal, the image, and the perfect vision, but there must be an expression, a realization to make a perfect personality. Otherwise one may live in the clouds or like Buddha look constantly at one's thumb, or be in a dreamy state; sooner or later though such an one will be brought to himself with an awful reality of a condition that may result disastrously. The ideal is all right in its place as governing processes, but as governing results there is danger.

Securing health, wealth, and strength by the methods advocated by some are not only illogical, but are not psychological. Trying to secure these things and leaving out the thought of processes is not only detrimental, but is the height of superstition. Seeing a thousand dollars in your hand will not bring it and it is foolish to suppose it will. So of health and strength. We must deal with and idealize processes.

I am an idealist, but with it I am a realist and processes are the methods to the realization of that which is highest, noblest, and best in all things needed and desired.

Pathetic stories have come to me from persons and about persons who sit and silently put in the time day after day in concentrating on the payment of mortgages, the incoming of money without processes, the winning back of loved ones and friends, and a host of needs; waiting and

waiting but with no fulfillment of their affirmations and silent visualization. Oh, the pity of it! The sin of it! The delusion of it!

In order to get what one needs—not what one wants—concentration, idealization, and prayer are only successful as we idealize the process and the result. Suppose I want to regain lost health. Will I get it by sitting quietly in my room and idealizing it as a present realization? That may help, but I must take up the processes, exercise, breathe deeply, get plenty of good pure air, drink sufficient pure water, idealize these processes and work them out and the result will be a realization of good health.

So of a position, of wealth, of any valuable acquisition or attainment. I must idealize the processes and the result. Dreaming may be good at times, but there are so many impractical things in it that it is not a safe process to follow for results.

In geometry you may read a theorem, but you must demonstrate by processes. To read it and sit and dream over it will not demonstrate it. Some idealists do this and they lose the process and do not get the results. So of working out a problem in arithmetic, or any of life's problems. The processes are a working out of the ideals and they give strength of mind an opportunity to manifest itself.

"Work out your own salvation with fear and

trembling, for God works in you of His good will and pleasure." You co-operate and become the channel of manifestation of God whether it is your salvation, helping others or yourself.

One more illustration may make my meaning plain. Five young men graduate from a medical college. They have had the same professors, the same instruction, the same examinations. They settle in five different towns. They apply what they learned. Two of them think, idealize, and work out the processes by which the patients get better or worse. The others go on without changing what they learned and supplement this with some medical magazine prescriptions. The two grow, succeed, become leaders, and manifest their intellectual strength. They will get into larger fields and many doctors will seek after what they know. The three will stay in the towns in which they started, or go into other business, go west into the real estate business, or become street car conductors. This is true of lawyers, preachers, orators, and others who simply work like automata, and do not idealize processes as well as results.

If you want to recover your health, gain wealth, or be successful do not sit around making denials, but get busy in idealizing processes and using all available intellectual ability and all present assistance in realizing your desires.

It is not a good thing to lie to one's self as some

do who "go into the silence" and say, "I have all health, wealth, and success," when it is not true. Become quiet and poised, believe that you receive and that your mind is working out the process, and you will succeed. Let me warn again against idealizing only the result and not the process also.

Do not take a part for the whole. This is the tendency of people to advocate and accept fads in religion, health cures, education, and diet. They accept something that has helped them and are so narrow as to believe that it will help everybody else. They become hypnotized with the single system, creed, and teaching and no other suggestion has any effect on them. They will not read, hear, think about, or listen to anything else.

Some one has been helped by some teaching or practice and he goes out advocating that as a panacea for all ills. Exercise has relieved him and everybody must be inflicted with his constant reminder of what it did for him and his system is the only complete helpful course that can be gotten. This is true also of dieting, deep breathing, bathing, education, art, religion, etc. The part is taken for the whole and as a result mental strength in its application is not permitted to manifest itself fully. In the midst of numerous health systems, breathing instructions, diet regimes, bathing advocates, etc., one must first weigh what is said and taught, put that in its proper place and relation with other things, and

all processes are to be worked out for one's best interests and benefit.

So many people have a tendency mentally to take coincidences for cause and effect. An old man ate a hearty meal and at its close finished up with a baked apple. He was taken ill in the night and said that he would never eat another baked apple. A woman fainted on the street when a street car was passing. You say that it would be illogical to infer that the apple caused the illness or that the passing street car caused the woman to faint. I answer that you are correct. But there are many cases where coincidences are taken for cause and effect.

In order to utilize the power of the mind in idealization there are certain very important steps to be taken especially when one wants to realize one's desires and needs.

1. Get quiet in a position in which all tension is taken off the body, either sitting in an easy chair or lying down. Then visualize the soul as having almost unlimited power and the great possibility for its manifestation; see, also, your great inheritance and your relation to the Infinite Spirit who is all about you like the air.

2. Then formulate what you need and desire and mentally lay your plans to realize these things in your life. If possible, see the steps you are to take to reach the results.

3. Visualize your relation to those whom you

will meet and who will help you to realize these results.

4. See the plans working and follow your intuitions after you have visualized the whole matter as graphically as possible. To idealize the processes will make them more easily workable and will, if your intuitions are called into play, summon your mental and bodily power to realize what you desire and need. Your emotions can also help by giving you enthusiasm, joy will spring to your assistance in radiating all your work, love will inspire it with all its inherent energy, and anticipation will urge you on until the goal shall be reached.

Firmness, which is the will in holding; courage, which is the heart in doing; and enthusiasm, which is the fire of power in us—all will assist us to realize what we idealize. Idealize processes and results and your hopes, longings, and purposes will become actual in your life.

Four words go together as a conclusion:

1. The soul is the basis of the mind which is the intellectual, emotional, and volitional manifestation of the soul.

2. The mind must manifest in the threefold form in order to realize fully the needs and desires.

Visualize and idealize these things—whether it is health, wealth, success, position, or what not—and idealize the processes and results.

4. Prepare, idealize, and realize by calling into play the power of the mind and do not be satisfied with coincidences, but only with causes and effects.

Our perceptions of the outer world depend on the sensations that reach the mind. The five senses receive certain ethereal or aerial vibrations, tactile, olfactory, etc., and these are carried to certain brain areas and by the mind are interpreted through perception to be certain things. Color, sound, perfume, are sensations in the mind and before reaching the mind are only vibrations. Sensation is a matter of consciousness. Pain and pleasure, color and sound are in the mind.

Whilst we cannot and do not know matter itself we can know sensations which are somehow related to matter. If we cannot know objects, but only sensations to which they give rise, then we know that if the outer world is soundless, colorless, and tasteless, these things depend on the mind taking in vibrations as sensations and interpreting them accordingly. Sensation is wholly in the mind. He who affirms that matter has no existence is as unwise as he who denies that matter is a form of mental or physical vibration.

Knowing is a mental process. We know a rose just as we know a house or a horse by means of its form, color, etc. The sensations resulting from vibrations are interpreted by the mind as such objects. The objects produce sen-

sations and the mind receives them as perceptions.

The color and form are mental, but the sensations are produced by vibrations emanating from without. Something gives rise to the vibrations otherwise there would be no sensations. That which gives vibrations we call matter, however that matter may be composed of slow vibrations sensationing in the mind. There is something that answers to matter although we may say it is slow vibration in mind. The form which matter assumes changes and it, therefore, has no reality, **but matter itself is real.**

There is something becoming all the time, although the form may vary or fade away into nothingness. The substance of our bodies is the real thing however much the form may change from conception to maturity and death. The life or mind force is the center of all bodies and forces in the universe. Spirit is the real, the essential and permanent thing—clothed, unclothed, with form or without form. Spirit and matter according to this view are eternal, but the forms and manifestations of matter are unreal and ephemeral. Subject and object, an inside and an outside, are the basis of all reasoning and acting. Spiritual monism is not only reasonable, but as an argument it is indestructible. There is one substance in this universe and it is both subject and object. Call it by whatever name you please

—God, Infinite Spirit, Eternal Being, The I Am—that is the eternal substance.

This view of psychology looks upon matter as a temporary form by and through which spirit can manifest itself. It, therefore, has no life, sensation, or multiplying ability in itself. It is inert and acted upon by spirit or mind. This leads us to the logical conclusion that the body is only a form by which our mind can express or manifest itself. The body has no intelligence, sensation, or life in itself apart from the mind or spirit of man. When the spirit leaves, the body is dead, motionless, helpless, and goes back into another form or elemental condition.

The supreme work of life is to so focus the mind and fit it to its laws of operation that we may see correctly good, truth, and error, so that we shall live in goodness and truth and avoid error and sin.

Causation like sensation is a power or quality of the mind. The brain and nervous systems are instruments of the mind, hence the mind is not a secretion of the brain as bile is a secretion of the liver. Dr. Thomson in his work, "Brain and Personality," compares the brain to a violin. The violin does not play itself, but is played upon. The violinist, no matter how great he may be, has to depend upon his violin to express the music that is in him. The mind manifests itself through the brain and nervous systems, but if

the instruments—the brain and nervous systems—are not normal or do not function properly, the manifestations will be imperfect. The mind and brain are intimately related and are not independent of each other now. When that condition occurs and there is a separation, the brain and body disintegrate and dissolve.

Food has no life in itself. The mind and life-force lay hold upon and prepare the food to maintain bodily form and make new cells to replace others that have fulfilled their purpose. Drugs have no life in them. Certain drugs have certain vibrations which lead to certain mental sensations which produce certain effects. Thus they become sedative, purgative, or stimulative with a few other effects. This is due to the mental sensations. Hence no drugs have curative effects separated from the activity of mental power. No effect, no result, no condition, no benefit, no action in the body ever occurs independently of mind—conscious, subconscious, or supra-conscious in manifestation.

That which is true in relationship of mind and body is also true in nature or the universe and Universal Mind. Nature in the universe changes, but the Infinite Mind does not change. It is absolute and eternal. Whatever partakes of that is also eternal, and so is the mind or soul of man.

There are certain powers in the soul and their mental manifestation is called intuition, intellect,

affection, will, telepathic ability, clairvoyant and clairaudient power, spiritual perception, and dynamic energy. These characteristics or powers manifest now and will do so fully in another environment.

Mind may also attract things so that the best may be brought to us and our highest welfare may be conserved or it may be misdirected in manifestation so that we may be losers and be brought into a condition of sorrow, ill health, and relative failure.

External conditions or things may hinder or help us. If we want to get the best out of life, we must call into play all the mental forces or manifestations that will help us. Mental and spiritual power will clarify the intellect, strengthen the will, call into play emotions so that life may be made one sweet joyful song of triumph in ourselves and helpfulness to others.

We must make a clear distinction between the mind and the consciousness in order to have a real and practical mental science. The mind does not change. It is a permanent factor in man's personality. Consciousness is the manifestation of mind and may be modified or changed. Man's real identity is not found in his body or consciousness, but in his mind. Consciousness is a flowing stream.

The "I" or "ego" thinks and therefore is conscious that it is. The "I" is back of and mani-

feels partially through consciousness. The mind is a knower and is known. The latter is the object of thought whilst the former is the real self. That in some way is definitely related to the Universal Mind—God—and is potentially like Him. As the sunbeam is not the sun, but partakes of the nature of it, so man is not God, but partakes spiritually of His nature. Thus in his best nature like God he thinks, loves, and acts and those things make him godlike and give him personality.

The mind or soul is the real man. Hence self-knowledge is the recognition of the soul's identity with God in nature and not the phenomenal appearance manifested in the flowing, changing stream of consciousness and phenomena.

We can establish and definitely know of our identity with the Universal Mind—God—and thus realize that we can observe these changing conditions, and use them, but we ourselves abide and change not by virtue of our identity with His nature.

Jesus said, "I and the Father are one," expressing a great truth in their relation and identity. We can see by virtue of our creation that the real person is unchanging and not ephemeral. The body changes, consciousness changes, but

"Thy soul and God stand sure."

The mind is the subject and not the object of knowledge. We may not be conscious of the soul

or mind, but by it we have consciousness. We do not see the soul or mind, but see by it.

We see varying states and conditions in ourselves and take that as being our real personality. Herein we are seriously mistaken. Many false ideas thus originate and ideas that sometimes perplex and worry. We often speak about going to church to get a spiritual blessing or uplift, whereas that is only a change from the ordinary conditions of life, which may or may not have an effect upon the real person.

There is a unity of personality in a normal state. In an abnormal condition there may be a manifestation of two or more selves neither seemingly aware of the other. Consciousness is a characteristic of the normal condition, and particular manifestations of mind may be states of cheerfulness, gloom, etc. The various selves are really various states of man as are also the manifestations. These states manifest in consciousness, and consciousness moves on like a stream, with the states changing in it.

If one is morally educated and believes the Scriptures, a failure to observe their teachings results in a disturbance of consciousness and produces a feeling of guilt, fear, and dread. That state leads to a further feeling of discord and that in turn produces a consciousness of alienation between one's self and God and man. Lack of harmony between ourself and others is pre-

ceded by lack of harmony in ourself. We do not know things but have concepts of them. Hence our concepts depend on the states of consciousness to a greater or lesser degree. All consciousness is motor or tending to action. Hence all feelings are on the way to expression and produce movement of some kind through the nerve centers. It may not reach the voluntary muscles, because its strength may be expended in the viscera.

Prof. William James says: "We have now experimental proof that the heart beats, the arterial pressure, the respiration, the sweat glands, the pupil, the bladder, bowels, and uterus, as well as the voluntary muscles, may have their tone and degree of contraction altered even by the most insignificant sensorial stimuli."

All sensation is in consciousness. If there is no consciousness of sensation, there is none, but there may be activity. Pain and pleasure are in consciousness, sight and hearing are the results of the acts of consciousness. The sense organs do not see, hear, taste, smell, and feel, but by vibrations through those organs the mind receives certain sensations known as light, sound, perfume, etc.

Consciousness deals with many things—the body and its states, relations and feelings, and hence we must be careful not to concentrate on the body and thus exclude the real unchanging

reality back of it—the mind. The **truth** is the atmosphere through which it ought to look, and **love** is the life to be manifested.

Religion is not a creed or a dogma; it seeks to reach a God-consciousness, the realization of God in the personality.

“It fortifies my soul to know
That, though I perish, truth is so;
That, howsoe’er I stray and range,
Whate’er I do, Thou dost not change.
I steadier step when I recall
That, if I slip, Thou dost not fall.”

Keep your mind true and pure, noble and free, by the truth as it is in Jesus Christ, your Saviour and Lord.

1 Chron. 28:9; Isa. 26:3; Ezek. 11:5; Luke 12:29; Rom. 8:6, 7; Rom. 12:2; Rom. 15:6; 1 Cor. 2:16; 2 Cor. 8:12; Eph. 4:23; Phil. 2:5; Phil. 4:7; Col. 3:12; 2 Tim. 1:7; Philemon 14; Heb. 10:16; 1 Pet. 4:1.

CHAPTER XIX.

Power; or, the Dynamic Energy in One's Self

Power is the manifestation of latent energy which every human being possesses and can use effectively. The will exercises dominion over the imagination, habits, and attention by which we can secure not only poise, but also demand quietness, in which the assertion of power can be realized, and by which the subconscious nature may open up reservoirs of energy which otherwise would be kept under and unused.

Power is often wasted, misdirected, or used only partially. The definite direction of power quickly aids in forming and establishing new habits, works changes in dispositions and conditions, and opens up new channels for the activities of the noblest faculties and great qualities of the personality. The power of a great machine does not create energy, but uses what it has and controls it. Friction may waste power in mechanism or individuality. This friction in the person may be produced by worry, fear, inharmony, and lack of concentration, lack of self-control and an abnormal physical condition.

The conditions under which power manifests itself are harmony, self-control, right thinking, normal physical states, and quiet but intensive auto-suggestion. Watchfulness over the constant intrusion of the conscious manifestation of mind must be exercised in order to let the subconscious manifestation assert itself. Hence wrong thinking, false beliefs, and inhibitory conditions must be shunned or kept down, so that the real energy, the dynamic forces of the personality, may assert themselves.

There is but one personality and what affects a part of that affects in a measure the whole. Health and morals are a part and are related and if one is immoral, sooner or later he will become unhealthy; if unhealthy he will sooner or later feel the immoral effect. That which is true of health and morals is also true of our relation to our fellow men, to the home life, to the social life. Insincerity interferes with the normal manifestation of moral power, spiritual energy, and physical strength. Grouchiness, irritability, mental wrong thinking with its brood of contentious and suspicious brats, mental unrest producing nervous reactions and woeful waste of power—all of them have a destructive and inhibitive effect. One's temper, irritability, liver trouble, worry, and fear are wrong channels for use of power from which will result exhaustion, selfishness, and corresponding serious physical consequences.

We ought to conserve and also develop the power we have. It can be regulated when we properly adjust the machine or instrument so that just enough power shall be used to do what is to be done. The force of nature can be used and will be when we harness up the machine or instrument to let the force work through it. So it is with the power in one's self; it will do the work efficiently if we have the instrument properly adjusted. We do not understand ourselves therefore it is by experiment and trial that we are led to exercise economy and by adaptation we may develop and manifest the power we have in us and through us. Power may be increased or decreased as we control the instrument.

The will directs, good habits restrict, and right thinking uses the power or dynamic energy that we have or that comes through us. They may also prevent waste. The one condition that leads in the utilization of this power is to realize that we have power and can use it. "Can't" is changed to "I can." Don't pray for more power until you use what you have. Trust yourself so that you can and will become a center of power. Do you trust God, sincerely and implicitly, who is the source of your power? Do you love Him and thus truly and really know Him and abide in Him and He in you as the channel of all power? Do you know about Him as you know about the sun

but never realize what He is to you nor what the sunshine is by letting it shine on you?

We have no life apart from God, so all power is from God. "Twice have I heard it said, Power belongeth unto God." The realization of this means to know the manifestation of power. When will people make their religion a real thing, an everyday matter, on which they can bank and have large dividends? Too many people use religion as a garment that can be put on or off at will. It is told of the Quaker who, returning from church and hanging up his coat, said, "My religion thee hang there until next Sunday." A religion of sentiment, superstition, tradition is a poor thing. Religion to be helpful must have a vital relation to God, to man, and to goodness. Idealization is good, but realization is better, for that leads to knowledge, knowledge leads to practice, and practice makes perfect in releasing the amount of real power that is needed to make the life strong, the spirit dynamic, and the body active.

God is love and if one's whole being is filled with His love and that love goes out to God and man, then we know God and He abides in and works through us. The instrument must be in good condition, the channel of communication must be open and clean. All unlovely things must be cleared away, such as selfishness, hate, and

anger. Every act must be prompted by love and every condition pervaded by love.

Meditation is a good open channel for the manifestation of power. Silence is another and as we thus abide quietly certain revelations of power will be given that we never dreamed could come into the life. Below the conscious lie the infinite treasures of the subconscious stored away, but ready for release and utilization. Then in silence and meditation with relaxation of every muscle and of the mind, one can wait and see the pushing up into one's life what the Infinite Spirit gives of power and life. Whatever you do, do it with a purpose. Run, but in the right way. Walk, but in the path of righteousness; pray, but believe that you receive; idealize then realize; and be open minded so as to receive and then give out the power you get.

See the following Scriptures: Prov. 18:10; Prov. 24:5; Isa. 12:2; Isa. 25:1; Isa. 26:4; Isa. 30:15; Isa. 40:29; Isa. 40:31; Isa. 41:10; Luke 10:27; 2 Cor. 12:9; 2 Cor. 12:10.

The source of power is God, the channel of power is faith, the message of power is God's Word and the realization of power is by the Holy Spirit working in us.

CHAPTER XX.

Auto-Suggestion; or, Talking to One's Self

The most effective form of suggestion and the one that can be used at any time is auto-suggestion. The subconscious mind controls all the vital functions and organs of the body, and that mind is controlled by suggestion; hence if healthful and truthful suggestions are imparted to the subconscious mind it will help the physiological processes and recover the body from an abnormal condition. There is scarcely a limit to the power of auto-suggestion. Physiological processes may be augmented or decreased, philosophical truth may be imparted and anchored, great psychic knowledge may be brought forth, and the whole personality be brought into expression. The value and effectiveness of auto-suggestion depends on the kind, the quality, and in a measure on the condition of the thought suggested.

A mathematical problem can only be solved by the understanding and use of mathematical principles. Hence no one ordinarily ignorant of those principles can solve a hard mathematical

problem by auto-suggestion or commanding himself to do so.

Incisive and graphic auto-suggestion is best and secures the best results. Definiteness, with intention to realize the suggestion, is a condition with which we must reckon. Everyone can use auto-suggestion and thus prepare the mind to meet adverse conditions effectively, prepare one to perform any necessary work or duty, bring harmony out of discord in life, and bring a realization of the conscious relations between himself and God. It is a method to help one's self that surpasses all other methods. Nothing in the mental life can so effectively help in forming just the character one desires for himself as auto-suggestion. It can make his ideals real, unfold the inner life so that it becomes an unlimited factor in securing just what is needed. It secures freedom from everything that enslaves against the best judgment, it cures disease, maintains health, and secures the very highest and best results in one's life.

Auto-suggestion may be undesirable as well as desirable—good or bad, and corresponding effects will be developed in the life. Suggest illness often enough, nervousness, inharmony, unhappiness, and the belief and manifestation will follow sooner or later. Suggest the opposite, and corresponding results will follow.

We must suggest desirable and helpful things

and inhibit the things that will bring inharmony, disease, and weakness. Suggesting peace, quietness, harmony, love, life, and health will all conduce to a normal condition.

If an idea is continually thought about there is a tendency for it to take up the whole manifestation of consciousness and crowd out other thoughts. The monomaniac, the hysterical, and the self-hypnotized, whether by thought, belief, or teaching, illustrate what I mean. There are people who believe and practice certain things who will not read or think about anything opposite for fear that they will be disturbed. Their teaching holds the mind spellbound and they claim to have only the truth which they believe. Egotism is a self-hypnotized condition. Fear and worry have also a like effect on the mind. Dominant negative conditions, whether from ideas, prejudices, or thought, all have a self-hypnotizing effect on the mind. Chronic invalids keep themselves in that condition and to some the condition is nothing but a habit.

These things can be changed and overcome if there is a desire on the part of the one who is afflicted. Some people have been made sick, unhappy, and grouchy by auto-suggestion, and they can be changed in disposition and condition by the same method. Never use auto-suggestion to your disadvantage. Keep your mind off of yourself and your feelings. Let it carry on

its work unhindered and do not interfere with its automatic and normal activity. If there is need to deal with the body and its organs or any conditions that ought to be helped or changed, do the work definitely and account it done. Always hold a picture of a normal condition when you use auto-suggestion. Thought concentration, focussing the mind on any part of the body has a tendency to increase the circulation of blood to that part. Practice is necessary to secure results in this respect. Auto-suggestion is good mental discipline and strengthens, refreshes, and reinforces the mind and the body. The best time to use auto-suggestion is just before going to sleep at night, or when you are not fully awake in the morning, or at a time when you are not busy and can relax yourself either on a bed, couch, or easy chair. All other thoughts must be held in abeyance or excluded from the mind. Have in mind what you want to secure for yourself and frame definite, brief, and if possible, graphic suggestions, and clearly, forcibly give them to the subconscious mind.

There are several kinds of suggestion corresponding to and manifested in certain realms. There is suggestion that has a definite effect on the physical organism and produces through the subconscious mind very remarkable results in physical endurance, recovery from physical ailments and conditions. There are suggestions that

reach the mental life and change the mental attitude and secure almost miraculous results. There is suggestion that has peculiar effect on the spiritual nature and brings out a consciousness of our relationship to the Infinite Spirit or God leads to an unfolding that results in great spiritual discernment, perception, and power. Auto-suggestion can produce these effects in the corresponding realms of the manifestation of the personality. There are special powers in man's physical nature and all of them can be utilized for man's highest development and greatest benefit. Man can bring himself into relationship with the Spirit who is wisdom, love, power, health, life, and intelligence, because he has potentially these things in himself. Illusions, delusions, false concepts and perceptions have prevented the unfolding of these things in man's life and the contact with the source of these things awakens them in the man's best nature and this is a new birth. When the truth is put into the mind by suggestion, error and illusion will be driven out.

There is a very great difference in believing that the body has a soul or the soul has a body. The last is a scientific and a reasonable view. The body is a garment of the soul, but a garment that is a necessary thing in this environment and is a product of the soul and a manifestation of it. The soul or spiritual nature is the essential self and deathless. The stream of consciousness is

the pushed up part of the self and is ever changing. Hence to define psychology as the science of consciousness is only partially true. Consciousness is like the waves of the ocean that we see, there is an infinite part of the ocean that we never see, so of consciousness.

The body is built from within and shows the dominant state of the human mind. If the thoughts and feelings are perfectly harmonious with the real self, then health results; if not, then disease. Thinking thoughts that are evil, dropping consciously away from harmony with all that is good and true and beautiful will bring adverse conditions, the results of which none can tell.

The fruit of the Spirit (Gal. 5:22-23) gives conscious harmony, peace, and quietness, and the works of the flesh (Gal. 5:19-21) give consciousness of alienation from God and a state of warfare that produces all kinds of disastrous results in the life. Fill your life with light and darkness goes out and stays out; fill it with peace and war will cease in your nature; fill it with harmony and love and discord and hatred cannot remain; fill it with good and evil cannot abide in it.

If you hold these things, and by suggestions put them into the mental and spiritual life, they will react powerfully and consciously, and they will unconsciously affect the whole nature in every part of it beneficially.

You can fill the mind with courage or fear; worry or confidence; selfishness or generosity; harmony or discord; hope or despair; life or death. One who desires to strengthen the muscles takes particular exercises, and if one desires to strengthen the mind there must be a definite mental and spiritual exercise of right thinking. Thinking health, happiness, joy, courage, love, and power will develop those things in the life and thinking the opposites of these things will develop a corresponding ill effect in the whole personality. There are great energies or powers in one's nature that can be opened and called into play through auto-suggestion. We are to work out our salvation because God works in us.

Never think about things that are detrimental to your best interests, nor things that produce a state of despair, unrest, and weakness, but in a positive attitude of mind hold those things that are essentially good like love, joy, peace, purity, power, hope, help, and health. Affirm these things, picture yourself as being a complete embodiment of them fully and continually. Act out these things so that you give form to your thought and expression to your life in the highest sense.

Practical Exercises in Auto-Suggestion

I give specific statements which can be repeat-

ed, or one can take these statements as examples and he can formulate special suggestions which he can use in a specific way and for specific purposes in changing things in his life that he does not desire to have or establish conditions which he may want to manifest in his life. Relaxation to equalize the circulation and nerve force of the body and a quiet relaxed condition of the mind before giving suggestions to one's self are quite necessary in order to get the full benefits. (See also my book on "Suggestion" and also "How to Heal and Help Others" for further instructions on how to prepare, give and secure the benefits of auto-suggestion.)

1. For success. I am living in an atmosphere of life in which all forces co-operate for my success. I am successful, victorious, masterful, and nothing will hinder my realizing success in its fullest fruitage. "I can do all things through Christ who strengtheneth me." See the following Scriptures: Isa. 55:1; Isa. 58:10; Isa. 60:1; Dan. 12:3; Matt. 10:8; Matt. 11:28; John 6:28, 29.

2. For a positive state of mind. My will is strong, active, positive. Negative conditions fall away from my mind. My desires, my knowledge, my attitude of mind are all positive. I make a positive impression on all who come into my association. All my thinking, acting, and feeling are positive and I will not permit the negative

condition to assert itself in my life. See James 2:14, 17, 18, 22; Rev. 3:20. A great condition in order to obtain and develop a positive attitude of mind.

3. For fearlessness. Nothing can hurt me and fears are only a harmless shadow. I walk through them, look at them, laugh at them and I am master of them. I am positively fearless and my love to God and man casts them out of my life. I am enwrapped in the infinite presence and no harm can befall me. "I will fear no evil." I am victoriously fearless. If I fear I shall attract the very thing that I fear (Job 3:25) so I will not fear. Job 39:22; Ps. 3:6; Ps. 27:1; Ps. 34:4, the secret of overcoming fear.

4. For mastery. My perfect mastery is asserted over my passions, emotions, temper and adverse conditions. This spirit of mastery is noticed by my friends and all who know me. "I can do all things through Christ who strengtheneth me." See Isa. 59:19; Jer. 1:8; Jer. 20:11; Dan. 3:17; 2 Tim. 4:18; 2 Pet. 2:9; John 8:12; Rom. 13:12; 2 Cor. 4:6; Jas. 1:17; 1 John 2:10; Phil. 2:5; Heb. 10:16.

5. For calmness. I am not disturbed by adverse conditions, false reports, worry, fears, or by things that occur. My real life is maintained in peace and quietness like the mighty streams of the ocean flowing from the equator to the poles and from the poles to the equator and un-

disturbed by surface storms. See Ps. 37:7, 11; Ps. 119:165; Prov. 16:7; Isa. 26:3; Isa. 32:17; Isa. 57:19; Jer. 29:11; Matt. 5:9; John 14:27; Rom. 14:17; Heb. 13:20, 21; Jas. 3:17, 18.

6. For cheerfulness. I am cheerful, radiant and happy, full of hope and good feeling for everybody and all about me catch the same spirit. Discouragement, gloom and impatience have no place in my life. I rejoice in all experiences. Paul rejoiced amid all his tribulations, persecutions and adversities. So may I and amid all experiences I will be glad, happy and cheerful. See Ps. 27:6; Ps. 35:9; Prov. 15:13; Eccles. 2:26; Isa. 61:3; Isa. 61:10; John 16:33; Phil. 4:4.

7. For self-control. I am strong, masterful, and victorious. I control my mind and its thinking, my heart and its affections, my will and its action, my body and its powers, my passions and their manifestations, my whole life and its unfoldings. I have poise, calmness and perfect quietness within as a result of my self-control and because I abide in the Infinite Spirit. See Ps. 51:6; Ps. 111:10; Ps. 119:34; Eccles. 7:12; Jer. 9:24. Wisdom is the right use of knowledge by which we gain self-control, secure many benefits and accomplish remarkable things.

8. For good will. I have an atmosphere of peace about me from which comes good-will to all mankind. That feeling makes me happy and makes me a friend to all persons and makes all

people friendly to me. This condition causes me to be forgiving and charitable in feeling and sympathetic to all in need of help and counsel. I will cultivate this spirit and manifest it towards friends and enemies. See. Rom. 15:5; Col. 1:11; Thess. 5:14; 1 Tim. 6:11; Heb. 6:12; Heb. 6:15; Heb. 10:36; Heb. 12:1; Jas. 1:3, 4; Jas. 5:7; 1 Pet. 2:20.

9. For protection. Nothing can harm me for I am enwrapped in an atmosphere of love and power and in the Infinite Spirit. No adverse thoughts, suggestions or words can harm me. Nothing can affect me adversely. I am safe from harm and danger, strong in the power of God and positive in attitude of mind. I obtain all that is necessary for my physical, mental and spiritual life for time and for eternity. See Ps. 18:17; Ps. 18:48; Ps. 34:4; Ps. 34:7; Ps. 34:17; Ps. 56:13; Ps. 91:3, 14, 15; Isa. 41:12, 13; Isa. 43:2; Isa. 54:17; 2 Pet. 2:9; 2 Tim. 4:18; Col. 1:13.

10. Auto-suggestions can be used to overcome pain, sickness, and different physical troubles like constipation, heart conditions when not too serious, and many things that may be changed mentally. See "Suggestion" and "How to Heal and Help Others," two important books.

CHAPTER XXI.

Sexuality; or, the Physical Regeneration of One's Self

There are at least three functions of the sexual life—procreation, body reconstruction, and social manifestation. These functions are the outgrowth of the sexual life and it is, therefore, a very important part of one's nature in this present environment.

Strongly sexed persons are the ones who are leading in the professions, in reforms, in social life, and in political influence. This is usually true, as it has been also true of the past. The sexual life is the foundation of art, music, and religion so that this peculiar but natural endowment of the human species must be reckoned with in the complete and perfect development of mankind. The perversion of this power leads to weakness, misery, and death, while its normal manifestation leads to strength, comfort, and manifold blessings. It begets, rebuilds, and socializes. It regenerates and rejuvenates the body and leads indirectly to mental strength and spiritual power.

No one has yet fully defined the relation of this

remarkable human endowment to the physical, mental, and spiritual life of man, but that there is a very definite relation none will question if he knows anything of the world's life and character. Spiritual energy is the greatest force in this world considered either from the standpoint of science or philosophy, and ultimately this energy will completely control and direct mankind.

There are many forms of energy in the world and the greatest is the spiritual. Scientifically a direct force is not so great in cumulative power as a wave force, neither is the wave force so great as the spiral. That is why sound is not so powerful as light, and light not so powerful as electricity. Sound travels in straight lines, light in waves, and electricity in spiral form. Simple mental exercise has not such a powerful influence on the body as the emotions, and the emotions have not such great power as sexuality. The emotional life is related to sexuality and manifests through this part of man's nature in a very powerful manner. Sexuality is the creative power within man's personality and thus he is related to God. When exercised in its noblest, highest manifestation it leads to the unfolding of man's life in power, body reconstruction, and the highest relations which man is capable of establishing. When it is perverted or negatively expressed as lust and passion it drags man to the lowest depths of depravity, misery, and death.

Sexuality is a characteristic of the soul of man and manifests in the mind and body. It would be interesting to trace the life energy from its impulse at conception to its seeming cessation at death, but inasmuch as our purpose is to give simply practical things in this book that would lead us too far away from that purpose. The union of forces in the cell, the seed or the egg, gives marvelous potency to the young life. That potency is continually at work, with greater or less force, throughout the whole life of man. What mighty power is concealed in the fertile egg! The spiritual energy, or the spiral energy, the creative power of the soul is necessary in order to make the body rebuild its cells, reproduce its kind, and manifest its character. The body without this force or power can do nothing, but the soul through the body and with it can accomplish wonders. Life is a process of continual creation. Furnished materials utilized from air, water, food are remade and refashioned so that the body may be kept in good condition.

When the organism is first started, it has life energy, as the creative force back of it is an inheritance. Whilst the life energy cannot be increased in quality or quantity or creative power by the use of such materials as those referred to, it can be sustained by the Universal Life that is everywhere present.

For the benefit of the body care should be used

in the selection of the elements that are placed in the body, in the complete elimination of all waste and needless substances, in holding in the mind calm, undisturbed, and positive thoughts, and in manifesting only the most beneficial, constructive, and purest motives.

Huxley tells us that there must be a continued new embodiment of the life energy because otherwise the death of cell structures would leave no foundation in which to manifest the life. Physiology has proven beyond question that cells die and that others are formed in which life energy is shown. The increase of cells calls for increase in the power of life force, so that the bodily structure shall be regenerated. Death results when the cells no longer respond to the life energy. The creative fluids of the body help to rebuild every cell, and if they are dissipated, wasted, or weakened, bodily regeneration will be slow to come to a standstill. When this occurs the life energy cannot manifest itself through the cells; weakness results, disease comes on, and death ensues.

If you want to keep your youthful appearance as the years pass, transmute the creative fluids and energies of the body into physical, mental, and spiritual power. The re-creation of the body is to conserve it and not destroy it.

The adolescent period in human life is the time in which all nerve connections of the human

organism are made with the creative energy of the personality, making it possible to manifest the same. Brain centers hitherto inert awaken, peculiar feelings arise, the whole personality enlarges, with an increase of nearly one-fourth in size of brain, one-third in size of heart, and one-fifth more pressure in the capillary system, and corresponding increase of growth and power in the body. This is the critical period of the young man's and young woman's life. Brain centers not only become active, but there is a radiation of life energies throughout the whole bodily organism. If the nerves and unused structures are normal, the energy can pass easily to all the tissues of the body; if abnormal, there will be vitalizing of parts of the body and devitalizing of other parts causing waste of energy and eventually distress, disease, and death of the highest and noblest feelings and manifestations.

The people who live longest have been very temperate in diet, drink, sleep, and sexual habits.

The origin of life energy manifested in the body is the spirit of man. Therefore we look upon life energy as being an effect and not a first cause of our existence. Life energy is not thought, but may be helped in manifestation by thought. Thought can stimulate the body, irritate and crystalize the tissues, augment or retard the circulation through life energy. Life energy is not emotion, but the emotions can excite or inhibit

its action. Life energy is found wherever there is a living cell and always tends to act through it.

The body can be regenerated by the operation of the life energy, by the utilization of proper food, exercise, elimination, and thought manifestation. The brain is the seat, the supreme government, and may correspond to the congress at Washington; the cardiac, solar, and pelvic plexuses may be compared to the state governments. Those are certain conditions which are necessary to keep the body in good form for the manifestation of life energy.

Life energy works through the cells. A cell is a minute, jelly-like substance called protoplasm. Cells divide into two, and those two into four, and so on according to arithmetic progression so that in some cases in twenty-four hours 16,756,736 cells are produced, nearly 17,000,000 cells in one day. Here is proof of the marvelous reproductive power of cells and the impulse of reproduction is the strongest impulse of any normal cell in existence. This is equally true of the human body and its cells. It is also seen in the wonderful reproductiveness of the lower creatures. For instance, some fish. The female salmon lays thousands of eggs in the spawning season; the cod lays a million eggs in two or three days; the shad produces between fifteen and twenty million eggs in the same time. The reproductive power of nature is simply amazing. Man has a wonderful

reproductive power in the multiplication of bodily cells, and also in begetting his like. The life energy meets the demand and if man would rebuild the cells of his body, he must transmute the most sacred creative fluid into cell energy and not dissipate it. Man is the only being who destroys himself sexually and abuses the God-given power that ought to be used for the highest purposes in life. Many creatures can replace the parts destroyed. For example, the crab can grow claws which have been bitten off or torn away; the lobster can grow a lost leg or a portion of a side that has been destroyed; a snail can reproduce an eye that has been scratched out; the sea cucumber can replace an entire digestive organism that has been lost; and a snake can grow a new skin in place of the old one he has shed. But when man by bad sexual habits has destroyed the healthy cell activity, under the power of life energy, he has interfered with a healthy cell reproduction and serious consequences ensue. Especially is that true when one is getting along in years. Until one is thirty the cell production is usually greater than cell destruction. From thirty to fifty-five the production and destruction are about equal. After fifty-five the destruction is usually greater than the production. So temperance in habits is very essential in order to maintain good health and comfort in advanced life. It is a proven fact that the most powerful

impulses in the soul are self-preservation and reproduction. The latter manifests itself at times at the sacrifice of its own life. It has also been proven that brain centers can be thus built and rebuilt if proper care and processes are used. These centers will be inhibited in their development by sexual excesses.

Man, for centuries, has centered his sex forces and creative energy in the sex organs, so that the creative powers have been largely drawn from other parts of the body. The brain, muscles, and bone tissues may thus lose much of the revitalizing power that they might otherwise have. The fluids and impulses which are often wrongly expended can be utilized in reinvigorating and regenerating the whole body and indirectly helping the mental and spiritual life. In the vegetable world we have some interesting phenomena. Onions, potatoes, turnips, beets, and some other vegetables will produce the first season large, healthy, and edible roots and make very little toward seed production. If these roots are kept through the winter in a cellar and then replanted, they will grow again producing more roots and tops. The second season of growth seed is generously produced, bodily strength is consumed, and the large root body dries and shrivels up.

These vegetables are good for food if they do not bear seed, but if they do that makes them soft, spongy, and tasteless. It is a law in nature

that excessive growth in one part always produces weakness and depletion of strength in other parts. It is a sad and an appalling fact that mankind is sexually insane. Not in begetting children, as that is largely prevented, but in thoughts, emotions, and habits which manifest themselves in off-color books, amusements, and in social life. The thoughts and emotions are consciously centered and concentrated upon sex life and its demands. The life energy is called from every part of the body and brain to feed this part of the nature. The world is running wild over pleasures, amusements, like dancing, dress, etc., and these things have a large sexual element in them.

The only safe and sane course with men and women is to control and transmit sexual energy into bodily strength and higher manifestations of life. These abnormal extremes referred to above lead those who are influenced by them away from a normal and ideal life.

1. The safe course to pursue about the subject of sex is to refuse to think of it in an immoral, immodest, or abnormal way and positively refuse to yield wrongfully to its indulgence.

2. To live a positively moral life and use auxiliaries of good food, plenty of exercise, deep breathing, frequent bathing, and pure thoughts, and be complete master of one's self.

3. To have not only a high ideal, but to cultivate a love for nature, art, work, and for human-

ity and let one's interest and sympathy be manifested toward all that is high and noble.

4. To shun, and take a positive attitude of mind against, the cults and pseudo-philosophies that advocate in theory and practice an abnormal sex life and practice and to avoid those which have no particular use for marriage and care nought for the honor of the home or society.

The sexual side of human nature lies at the basis of human life and the wise course is to utilize it for the highest and not the lowest purposes, and so control and transmute it into power and character.

Auto-suggestion can be effectively used to get control over wrong sexual habits and to establish a normal condition of the sexual life.

Live a pure, noble and Christlike life and the abnormal and adverse conditions can be conquered.

See Gal. 5:5-21; Rom. 13:13; Eph. 5:18; Prov. 8:13; Mark 7:21, 22; 1 John 2:16.

CHAPTER XXII.

Love; or, the Secret of Victory, Health, and Peace in One's Self

The essential nature of the soul is love and it is only as the manifestation of this nature is interfered with that we have its perversion or sin. The word love is as hard to define as the word God and when these words are traced to their essential nature they are one.

The supreme theme of the Gospel is love and the word is used hundreds of times in the New Testament. There are two verses in John's first letter—4:8, 20—which are the key to the subject of this chapter. "He that loveth not knoweth not God; for God is love." "If a man say, 'I love God,' and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." "God is love" shows us the origin of this wonderful and greatest thing in the world. 1 Cor. 13 is a symphony on love in which we have love compared, 1-3; love characterized, 4-7; love as champion, 8-13; and love crowned, v. 13.

Poets, writers, musicians, artists, orators have tried through the ages to explain what love is,

but no one has yet done so. Love is heaven's signet and all heavenly natures have its impress, and express something of its wonderful characteristics. There is no standard known to the human mind by which love can be measured. It is centered yet unlimited. It is gentler than the softest whisper, and yet so powerful that it can quell strife, bring order out of chaos, light out of darkness, and peace out of war. It is as innocent and pure as the snowflake, yet more dynamic than any force in this universe. It is omnipresent and brooks no rival. It is the supreme reality, the real essence, the greatest thing in this universe.

Love is the supreme moving cause of all things and the manifestation of all perfection in heaven and on earth. Love and knowledge are sisters in the realm of spirit and naturally lead to all that is highest, noblest, and best in life. Love is the pathway to and is the chief spirit of the temple of wisdom. Hence to know God we must love Him and to love Him is to be attracted to Him and the attracting power is love. To love God is to love humanity and loving humanity shows our love to God.

We all want to know life as a practical, spiritual, and an eternal existence, but another thing that we desire also to know just as eagerly is how love perpetuates and shows the characteristics of life.

Paganism warring against Christianity is darkness warring against light, hatred against love, and no reasonable person will doubt the outcome, which will be love victorious. Love is the soul of Christianity and it is destined to come out victor over everything that opposes the supreme teachings of Christ.

A man's character is determined by what he loves, his conduct by what he thinks, and his destiny by what he is. Little love means little righteousness, perfect love means perfect righteousness. To love supremely is to live supremely and to love forever is to live forever.

The heart of love is sacrifice, service, and unselfishness. These measure our love, manifest and prove it. To love our neighbor is to love that in others which is divine and eternal. "Who-soever hateth his brother is a murderer" (1 John 3:15.) If we do not love our brother whom we see, we cannot and will not love God whom we do not see. "He that loveth not knoweth not God." (1 John 4:8).

Love is the savior and perpetual wonder and inspiration of life. Love works miracles, casteth out fear, inspires faith, brings victory, restores health, and establishes and maintains peace in the personality. The realization of the absolute protection of God is to feel His omnipotent love and to realize that no harm can ensue, no evil can

destroy the life. Daniel was just as safe in the den of lions as out of it.

If you want victory, health, and peace, love as many persons and as many creatures as you can and be always ready to show that love. There are three forms or phases of love—human or material, intellectual, and spiritual. The lowest or first is toward things and animals, the next is toward the opposite sex, the highest is the love of the mother for the child. This is the love that gives happiness and illustrates the thought that happiness is sweet when it brings us to being with the loved one. Browning in "My Kate" says:

"She never found fault with you, never implied
Your wrong by her right: and yet men by her
side
Grew nobler, girls purer—
None knelt at her feet, confessed lovers in thrall;
They knelt more to God than they used—that
was all."

The greatest, most marvelous transforming power in this world is love. Many places can boast of certain persons who have had a wonderful influence on the citizens because of their great love and elevation of character. Such a character by its very presence has shamed the bad, made the good better, and has been so influential that many have said that it was like the presence of God. Mrs. Kingsley wrote of Charles

Kingsley, her husband, that he lived in the presence of God here.

"Who seeks for heaven alone to save his soul
May keep the path, but will not reach the goal,
While he who walks in love may wander far,
Yet God will bring him where the blessed are."

The intellectual love deals with the world of knowledge and is as high as some reach. The spiritual love deals with God and human kind made in His image.

Inasmuch as this book is to be rather practical it is best for us not to enter too deeply into this subject of love as related to these three phases of life, but instead show in a practical way how victory, health, and peace may result by the exercise and manifestation of love.

A man saw a little girl carrying a crippled boy across a street and asked the privilege of carrying him, saying to her that "he was too heavy for her to carry." "Oh, no," she said, "he's not heavy; he's my brother." Love lightened her burden, as it can help us, no difference how heavy the burden may seem. It will strengthen and help us to get the victory over all wrong, and assist us in securing the peace we desire and the health we ought to have.

Love has been called "the greatest thing in the world" and it is because it is the outflowing of the nature of God into His creatures, and all who manifest that love in sincerity and truth are God-

like. It is more than the Golden Rule in spirit because it carries man's personality in love as the motive for obeying or carrying out the Golden Rule.

The great institutions established to reform criminals and the abnormal, the great auxiliaries for ameliorating the wretched conditions of mankind, the spirit of arbitration, which in time will settle differences between nations, capital and labor, and factions of different kinds in the world, the churches which stand for and declare the love of God and every person who desires to have and manifest love towards God and man—all these are inspired by the essential nature of God, the love that thinketh no evil but rejoiceth in the truth.

Brutal methods of reform have failed and will fail whether used in war, society or in individual life. Every benevolent institution, asylum, hospital which has for its purpose of existence sincere helpfulness to man is inspired by the love of God. This method may be a slow process of showing what love is, what it does and will do. It will, nevertheless, be victor over wrong, hatred, savagery, wickedness, sickness and death as sure as God reigns.

It gives inspiration to those who are fighting against intemperance, the organized liquor traffic, injustice against the poor, oppressed and the outcast, and will eventually sing "now abideth faith,

and hope and love, these three; but the greatest of these is love." Love never shall fail and that promises victory in the future, no difference what the past has been.

The reason why there is so much fear, worry, criticism and so many factions in the world, society and human life is because love is lacking. Let men and women have and manifest the true spirit of love and divorces will become fewer, children will be sweeter and nobler in disposition, nagging and faultfinding will decrease, then also praise and generous overlooking of faults will be manifested in every relationship of life. When love is substituted for money and luxury, when it is used as a solution of troubles and difficulties of life, when business men truly and sincerely manifest this spirit towards their help and are truly considerate of them, when people cease trying to get square by hatred and revenge and love their enemies, when men cease bickering and strife, law suits and unjust competition; when all shall sincerely love each other then the spirit of heaven will be the spirit of earth and we can pray Thy kingdom has come, and Thy will is being done on earth as it is done in heaven.

Have you wondered why you have so few friends and why more people are not interested in you and your work? The answer to this question may be on account of your lack of love for people. If you are selfish, ungrateful, indifferent

and uncharitable you have walled yourself in and others out. Your mental attitude, your love must be a magnet to draw others to you. **That which you give out in life, conduct and influence will come back in multiplied power with a corresponding spirit from others. The law is give and you will receive. Give thought, love and noble acts of help, sympathy and good feeling and you will receive back these things in a manifold form.** "Whatsoever a man soweth **that** shall he also reap."

The mind takes in, the emotion of love and other emotions give out. Love is always giving and often against the promptings of the mind. Love is a constructive emotion helping and stimulating the physiological functions of the body and it also saves us from destructive habits. There are several constructive forces in life, such as faith, hope, joy, cheerfulness, love of the true, the beautiful and the good, all of them leading to unity of life, and they are full of inspiration, uplift and health-giving energy. Opposite to these constructive forces are destructive forces such as doubt, despair, gloom, sorrow, worry, fear, shame and sin—all of them negative and hurtful and they are to be overcome and avoided. The negative conditions are the result of repressing the better emotions. The emotional life will manifest positive or negative conditions according to the attitude of the mind.

The negative of love is hate. It is destructive. It will manifest, if love is repressed and not allowed to express itself. See to it that the emotion of love always manifests itself. Never hate unless you want to poison every drop of blood in your body, interfere with every function of your physical organism, and destroy yourself mentally and otherwise.

There is one silent cry going out into the whole world from human hearts and it is the cry for love. Every human being longs for this and its deepest satisfaction. Selfishness and hatred seem to be victorious but the time is coming when these things shall be banished from human hearts and when love, that faileth not, shall reign supreme in every human soul.

This old world is dying for lack of love. There is sufficient knowledge, activity and scheming, but love, real, genuine love is lacking in society, business, the church and the nation.

Thus spake the Holy One in Sir Launfal:

"Not what we give but what we share,
For the gift without the giver is bare:
Who gives himself with his alms feeds three,
Himself, his hungering neighbor and Me."

Another says:

"Keep faith with love the cure of every curse,
The strange, sweet wonder of the universe,
God loves a lover and as seasons roll,
This wonder Love will save the human soul."

See and read: 1 Cor. 13; John 14; 1 John 4:18;
1 John 3:1-7, 13-24; 1 John 4:7-21, and many
other Scriptures on love.

CHAPTER XXIII.

Visions; or, Seeing Ideals for One's Self

"Without a vision the people perish."

Two elements are necessary in making ideals workable in life; a definite vision and a determination to realize it. Character is the product of ideals held in the mind by determination. This is in accord with the statement that every cause produces an effect and every effect has a cause. That is, that a law governs the development of character. It is utterly impossible to think wrong thoughts, hold false beliefs, do wrong things and have a harmonious and well rounded character. Happiness is a result of right and harmonious thinking. One's vision of happiness precedes one's realization of happiness. As one cannot go north and south at the same time, so no one can get happiness out of harmony and discord in the life at the same time. There must be a way, a traveler, and a destiny if anything definite as a goal shall be reached.

There are certain things that seriously interfere with a clear vision or a splendid ideal projected before the mind. Selfishness is one

thing that has a dimming effect on the mental power and blurs the vision and will not permit the mind to hold up the highest ideal for realization. The central idea of selfishness is that everything gotten or done is to be for one's own benefit, regardless of the interests of any one else.

This element prevails largely in the political, business, and social circles of life. That is the reason so many persons in those circles have low ideals and lack the vision that would lead them into an unselfish manifestation of life. The stock exchanges in this country, where men become money-mad and jostle and shove each other in their eagerness to sell or buy, illustrates the condition of selfishness. The old shoemaker in "The Hoosier Schoolmaster" said, "We are all selfish according to my tell." He told the truth and thus told the reason why our vision is not clear and our ideals are not high and unselfish. Selfishness has a whole brood of children such as greed, hatred, jealousy, revenge, ingratitude. These all becloud the vision and prevent the realization of the highest ideals.

The inspiring right mental attitude, facing life hopefully, looking towards the light, toward health, toward success, and turning the back on darkness, on everything which may injure the health, interfere with efficiency, destroy happiness will perfect the visioned ideal.

The sense life seriously interferes with the real personality by not seeing what might be done, by having a splendid vision and a splendidly formed ideal, for the life. Sensation is mistaken for life and pleasure for happiness, so that men and women act like Epicureans; eat and drink as the means of securing a gratification of the physical appetite and to obtain physical pleasure. Instead of finding happiness they eventually find pain and then become Stoics and pessimists. The supremacy of the sense life means that spiritual perception will be dimmed, the creative imagination will be thwarted, and the constructive ideals will be destroyed. Such a life of sense will eventually lead one into the cellar of his nature in which there will be darkness and all kinds of noisome things to molest. The great rooms of the soul will be closed and the person will be like "The Deserted House." To change the figure we find that selfishness and the sense life are pathways that lead to deserts in which the deceptive mirages will lead the weary thirsty pilgrim not to springs of living waters and oases of green grass and trees, but to further sandy wastes where he will find death and not life.

Experience is a severe teacher and often destroys ideal after ideal because one does not have the right vision. The guide within is anxious to get the best in our life, and experience to realize this is a long and rough road because we are

ignorant. We listen too carefully to the world's judgment and too little to the monitions of the Infinite Spirit who has all wisdom and power. Our intuitions and not our experience is a safe teacher; experience is not to lead but to follow. The intuitions are the channels often through which God works and He can project visions and ideals through them which will save years of severe experiences and secure the highest and most speedy results.

The truth is the instrument and love the manifestation by which we may secure the realization of the highest ideals of our lives. Harmony and health naturally go together and discord and disease are intimately related. Peace of mind and good healthy nervous reactions are related almost as cause and effect. Holding the thought of peace and harmony will very quickly slow down a rapid heart, equalize the circulation, and the nerve impulses. Right thinking, reacting upon true and noble ideals means comfort and the consciousness of peace and harmony. It may be a narrow road, but it is a safe and certain one. To picture and meditate upon a true ideal is eventually to realize it in every part of the mind, muscle, circulation and nerve energy.

He who holds pictures of fear, worry, failure, and selfishness will as certainly reap a corresponding crop, as that he who sows thistles will reap thistles. Stop sowing those things and sow

the seeds of courage, calmness, success, and generosity and see how quickly a corresponding crop will follow.

If those seeds are sown, cared for assiduously, in time a harvest of twenty, thirty, and sixty fold will appear, the reaper will be glad and all who know him will rejoice with him.

Nature tends to the normal, and the moral nature when it has a high ideal will ethically realize itself in noble conduct and moral acts. God magnetically draws man towards Himself. So that much of the pain and disease, trial and tribulation, sorrow and agony that we experience is due to the conscious resistance to the incoming of His nature and power. We figuratively close our eyes against His light, our ears against the hearing of His voice, our whole nature against His love. We talk about breaking the law when we ought to know that we are broken upon it. One's ideal must be like the model before the artist, something he wants to reproduce by following the noblest characteristics. The artist will not reproduce the imperfections of the model, so must we avoid these things in realizing our ideal. If he has a beautiful model that he desires to reproduce in the marble, he will not mentally hold in his mind a crippled and deformed form, knowing that it would hinder and make his work imperfect. But he idealizes mentally and that with the beautiful model helps him to bring out the Greek slave

or some other noble statue pure and beautiful. Truth is the form, love is the nature from which come peace, harmony, and health of mind and body.

Man has a high and noble destiny and only as he holds a picture of that in mind will his whole being be fashioned accordingly. **Imagination and auto-suggestion are great forces in originating and realizing high and splendid ideals.**

It is so easy to run to the doctor who will diagnose from symptoms and say to him, "Give me some medicine to cure my cold, my liver trouble, my stomach distress, my heart pain," and get some medicine to be taken. It is better to get after the cause of these things. There may be a necessity for removing fears, mental irritation, supreme selfishness, or mental laziness which lie back as causes of these and other physical diseases and conditions. These must be removed before there is a real cure of the physical trouble. The truth is the remedy for falsehood, love is the remedy for hatred, true faith is the remedy for false beliefs, and goodness is the remedy for sin, sickness, and selfishness. Love and trust are the remedies for fear and worry. God is the life, wisdom, and love for all that open mind and heart to Him. **Idealization with auto-suggestion to work the picture into the mental life and a determination that it must and will be realized will bring untold blessings and power to**

one that does it. This is the method also of arousing the mighty latent energies in the soul of man. Love for the heart, truth for the mind, and a picture for the will to work out in the life are the secret of victory in seeing and realizing all that is best, noblest, and highest in one's life.

See Acts 26:19. See Isaiah's vision—Isa. 6: 1-13, the vision (1-4), its effect on the prophet (5), the cleansing fire (6-8), and the commission (9-13). Joshua 5:13-15; Job 42:5-6; Ezek. 1:1-28; Daniel 10:5-11, and other visions in Daniel. Rev. 1:12-19.

Hold the picture or ideal in your mind very frequently just what you want to be and see yourself manifesting that character and you will realize that ideal in your personality. This is true of health and anything that you feel that you desire to have established in your life.

CHAPTER XXIV.

Concentration; or, Hitting the Mark for One's Self

Next to choosing the highest life to live is the power of concentration by which we hit the mark aimed at and realize fully the ideals that come from that life. An utterly untrained mind cannot realize and manifest the highest ideas and divinest powers. This is true also in regard to physical and mental life. Psychologists put great stress on the development of the power of concentration of the attention and focalizing until the highest and best results are realized. Concentration is the sharpshooter of the mind and hits the mark every time. It conserves, aims, and directs to a definite purpose or object and holds the center until it strikes effectively. It plans, believes, and acts with confidence and assurance. It may have to destroy but it does that in order to reconstruct. Concentration holds in check wandering thoughts, modifies and masters desire, unifies strength, marshals and directs all forces as one. It makes all knowledge of the individual circulate about the one center of use, and makes truth the touchstone by which to test

that knowledge. Times, except the best in which to call into play the mental and spiritual forces of one's nature, are not very material. Some contend that twelve noon and twelve midnight, 6 a.m. and 6 p.m., are the best times, but there is nothing in that except taking the time and being regular in the work. The main thing is to do the work and be able to marshal the forces whenever needed. The length of time at first is one minute, then two, then three, until after a number of exercises, one can go to ten or more. Whilst the brain can never be made utterly blank, yet it can be quiet and restful so that when the concentration exercise commences, the forces to be directed can be marshalled at once and cultivated.

Concentration can open the library of the mind, the art gallery of the soul and the observatory of the Spirit and permit one to see all things orderly arranged and get just what is needed in order to make the life most effective and useful. Physical manifestation of this power leads to phenomena in the physical realm as well as in the mental, the psychical exercise leads to spiritual awakening and complete freedom of life. The analogy of this is the lily rooted in the mud, developing in the air, blooming in the kingdom of light and unfolding in the kingdom of beauty. So man has his anchorage for the time in the visible world, his physical manifestation in the

invisible, and his real life in the Spiritual from which comes all his life and power.

Concentration leads to giving up useless activity, aimless thinking, spiritual wandering, and unnecessary speculation, and unifies all these conditions for the supreme purpose of realizing the highest and best in life and reaching the fullest and noblest development of the essential and eternal personality. There is at times an indifference of feeling and desire that produces an inactivity that seems like indolence. This condition allows the mind to quietly and unconsciously hibernate and browse until it seems to get full and overflow and almost involuntarily causes activity that is sometimes almost astonishing. This is the growing time for the seed thoughts which are on the way to fruitage. This is the student period of absorption and gathering. Then when the mind is full of the subject by directing all of one's knowledge to the supreme purpose of making what has been done practical and useful, one calls into play every power to that end and expresses his soul mastery over all he knows. One drops all not essential, marshals all that is necessary, unifies in power all that he would express and makes his power of concentration like the powder behind the bullet to drive it to its mark.

The lower emotions are either dropped or held in abeyance and a wide sweep of the spirit is permitted and in this condition man feels akin to

God and master of himself and the world about him.

This power of concentration is the very root of Judgment, will, and character, and makes man feel his kingship. The one object of this power in manifestation is to express the divine promptings which come to and arise in one. All soul promptings, qualities, and feelings express themselves outwardly through the mind. The danger of not expressing these characteristics of the soul is to court decay and death of the feelings or at least deterioration into sentiment, and warmth of feeling into hardness of heart. Great and noble thoughts cry for expression in splendid deeds, sweet music, or in great literature. That which is seemingly unimportant, by beautiful expression, may be the stones from which one may build his Bethel where God meets the soul and reveals Himself to it and through it. These little things are rungs in the ladder on which angels ascend and descend with messages and answers.

The liberating effect of a spiritual awakening, upon the noblest power of the mind, produce remarkable results, in the whole personality. Concentration of spiritual force on the soul of man brings and releases inspiration which leads man on to the highest realizations.

The word "Concentration" has been made to mean many phases of mental activity and even passivity. Its strict meaning is bringing to a

center, focusing the mental powers. There is a dropping off of certain things so as to hold only the essential, there is a limiting of attention to a definite object and excluding all that does not give the object completeness and emphasis. One object is to bring the entire mental activity to it at once. There are certain conditions that are helpful towards this.

An emptying of the mind of various thoughts or an indifference to them, with little attention and readiness of the will to act, is a very important condition for concentrating the mind on what one wants to realize in the life. As nearly a blank condition as one can secure is the best, in order, to get speedy results. **The mind can be trained to empty itself and prepare to center on any subject or object one may desire**, and herein will be found one great secret of success in life, and its many relations to work and what is done. If one can train the body he can surely train the mind which rules the body. There is a destructive process that reaches unbidden thoughts, and either inhibits them or destroys them, so that all the force of the mind can drive the one desirable thing that is to be accomplished to its fulfillment. Many start zealously to accomplish this but give up quickly for it is not an easy task. The effort to accomplish this seems to cause all the wandering thoughts to flash into the mind, but persistent effort will either banish or destroy

them and allow only those thoughts to be put forth by which we desire to secure what we know we ought to have and to do. Old thoughts will come back and retard the progress, but persistency will drive them out until the mind can see just what is vital and true and hold these only. Stick-to-it-iveness will bring victory.

Making the mind nearly blank of thought is a great battle, but if one wants to know the truth, the real life, the essential personality, he must clean out the trivial, the non-essential and all error. Then he can and will respond to the highest and best in him and to the whispering of the Infinite Spirit.

It is so easy in our thinking to concentrate on the thing created and not on the Creator, the things seen and not on the things unseen. There are two sides to this, the receptive and the expressive, the negative and the positive. The student may receive and gather knowledge, but the teacher gives, expresses and imparts specific knowledge. Both are essential, but when combined in one we have a complete manifestation of concentration and life. If the choice of knowledge is judiciously exercised and its manifestation definitely produced, the life will be aimful and effective. If that is dropped out which will not help, and that only is expressed which will uplift and bless, we have substance, life, and truth at its best.

Concentration is an effective method of keeping the mind supreme in action against all difficulties, controlling the desires, governing the appetites, and directing to right uses the tendencies of the feelings.

Another secret of concentration is love. We can easily and continuously do what we love to do. Hence it is best to choose for practice, exercises of which one is most fond. Some subjects or objects will be of interest and to one's liking more than others. Take the former, see how the attention will be called into play, how other thoughts will lose interest and how the mind will act under the power of one's love for those things. If one is a musician that will absorb his attention and shut out other things. The intense, absorbing interest will make such a one oblivious of every thing else. A mother's love in relation to a sick child or one under terrific temptation is a good illustration. She holds the child in mind with an earnest prayer for restoration and victory.

Meditation is a method of opening the life to God and mysticism becomes an actual fact in the life. This gives poise and strength to the inner life. Being made spiritually healthy may mean to become physically healthy (3 John 2 v.). Soul prosperity and health of body should follow as cause and effect. Spiritual inharmony will continually produce physical inharmony. The con-

centration of thought in meditation will sometimes bring wonderful results psychically and physically.

Concentration of thought on an organ or a part of the body, like the foot or hand, can so definitely affect the circulation and the increase of the circulation will relieve any trouble in those organs or parts. If the thought of the fear of a disease is held, the nerve activity will be decreased or depressed and the circulation correspondingly affected so that the very disease feared may develop. The very fear becomes a concentrating power. Concentration in meditation brings the soul into tune with the divine, eternal harmonies, and the body that has not been normal commences to express a more perfect condition. Meditation is a condition of mind in which concentration is the heart of it and the tendency is towards high and beautiful thoughts which result in the harmony of the whole personality. These principles apply to literary work, religious exercises, and to all things that one wishes to do thoroughly. There is a vast difference between inspiration and effort. The latter is a grind, the former is spontaneous and is conditioned on the power of concentration driving forward in the spirit of love. When a subject possesses one's soul—it will not, unless you meditate—if it surges for expression, then it is a pleasure to write. No labored piece of work

will ever continue to interest the world. The great pictures, works of literature, musical compositions are all inspirational and done under the power of concentration.

Artificial habits, also selfish interest stand in the way of the exercise of concentration, also in the way of the whole-souled worship of God and obedience to Him. Ambition, which sees no interest, except its own; selfishness, which is the sin of sins; desires that only want present gratification, and many other peculiarly low conditions, depress and interfere with the realization of that which is highest and best. John B. Gough was asked what was the secret of his great life. He said, "I felt a man's hand on my shoulder." So must one's deepest sensibilities and nature be touched and aroused by God coming in contact with the life and then the motto must be—and will be—"This one thing I do." Then a realization will be clear and convincing of the power of concentration.

The consciousness of the Divine presence is one of the sweetest experiences of life and this comes of shutting out distracting thoughts and centering the mind in God.

"As the marsh hen secretly builds in the watery
sod,
Behold, I build me a nest on the greatness of
God,

I will fly in the greatness of God as the marsh
 hen flies

In the freedom that fills all the space twixt the
 marsh and the skies.

By so many roots as the marsh grass sends in
 the sod,

I will heartily lay me a hold of the greatness of
 God."

Sydney Lanier was dying with consumption when he wrote those words.

Fixing the thought in the Infinite, Omnipresent Life and letting that life work in one, will mean the transformation of the whole nature. "He that dwelleth in the secret place of the Most High, shall **abide** under the shadow of the Almighty."

The power of concentration is practical as it brings victory over undesirable things in life and helps to a realization of those things that are spiritual and eternal. A man kneels and his pale face is marked by the fierce battle which is being waged within. The flesh and the spirit are at war, the physical desires and appetites crave satisfaction, but the higher nature protests and asserts itself. The "works of the flesh" (Gal. 5:19-21) and the fruit of the Spirit (Gal. 5:22-24) are intensely opposed and by the power of concentration the Spiritual nature is brought into definite and conscious relation with the Infinite Spirit. The victory comes and "the peace that passeth all un-

derstanding" takes possession and the battle is won. Paul's life illustrates this, the account of which you find in Acts 26:2-19. He was not disobedient unto the heavenly vision and he became the greatest apostle in mastery, message and mission.

Jesus illustrates this also in His victory over temptation and coming back in the power of the Spirit from the wilderness. Then followed His mighty works, healing the sick, opening blind eyes, unstopping deaf ears, making the dumb to talk, the lame to walk, the sorrowing to rejoice and the weary to be rested. Only as we get this victory shall we be able to be master of ourselves, abide and work in the power of the Spirit and find the kingdom of heaven and all necessary things for our lives. Every one who has won the victory is happy and under no conditions would he go back to the flesh life. Such a one has found a law, a power, a life that is so different from the old life—one of freedom, happiness, and complete victory. Rom. 8:1-6.

Practical Exercises

1. A simple exercise is one that has been referred to in several of my books. Have a certain object like a dark spot on a white sheet of paper or any other object and center the attention on it for one or two minutes at first and think about and see that only. Increase the time until you

can do this for five or more minutes, or for an hour, or even for a day—not continuously for one day but until you are master. Do this until you master and can concentrate the mind on the one subject and can inhibit other thoughts.

2. Hold before the mental image the things desired. Every mental picture strives for realization. The Desire-energy will be exerted according to the picture-vividness in the mind. If the object desired affords pleasure, comfort, satisfaction, or if it relieves pain, discomfort or dissatisfaction, the picture will be intensified and rapidly realized. The more graphic the mental image of the thing desired the more intense will be the desire manifested. A child is restless but asks for toys, if they are near, the more it wants them. Hunger is a call for food and if food is present the more intense the hunger. So if that which we desire in life is seemingly within reach and everything favorable is urged, the intense desire burns like a fire, for the object. If it is spiritual realization, seeing God, awakening the deepest nature, getting the best, laying hold of the real life all are conditioned on seeing and desiring these things with the whole heart and concentrating for realization.

3. A very important aid in helping the power of concentration is to give one's self auto-suggestion as to one's need. Mentally holding the picture of a desire and centering all the mental forces

on that will bring the result. Religious observances, restraint, attention, contemplation and meditation are also great aids.

4. Visualizing processes and results will be helpful.

5. Acting out what you would do if you had what you desire will be a great help to getting that.

6. Tell yourself what you desire, how you are willing to center your ambition on getting it, and that all your powers will marshal to help you to secure this. Then visualize the processes and results and act what you think you would do if you had this and see what marvelous changes will be wrought and how realizations will result from idealizations in your life.

Wanting things intensely is a very important step towards getting them. Desire is an attracting power and determination is the divine force and when the two are united you have the power of concentration in operation. A tenacious attention gives concentration its divine force.

(1) One element of help in getting what one wants is the control of the physical channels of expression. This is true in respect to self-control, self-reliance, fearlessness and self-mastery. Bring the body into subjection by mental visualization and acting out what you want will help to establish these things.

(2) Focus the will, have a clear idea of what

you want to realize and center on that with all your mental power through the physical channels. So of mastering temptation, adverse conditions, fears and worries. Formulate your desire, visualize victory, power, mastery and then **act out these things.**

(3) Repeat every act that leads to victory in order to increase the will-power for that makes concentration effective and successful.

(4) Try and make the mental impression as **graphic and forceful as possible.**

(5) Make mental pictures—one at a time—of what you desire to establish in your life, what you desire to overcome and what you desire to **make permanent.**

(6) If there are things to be done that are disagreeable, do them with a will so as to assert your mastery and increase the power of your will. Agreeable, pleasant, and easy things do not call into play the power of concentration but those things that are disagreeable, unpleasant and hard. The more of these things you do with desire, the stronger you will be and the sooner self-mastery will assert itself. Doing things which you do not want to do bring reserve power into play. Professor Halleck sententiously illustrates this: "While another would be still crying over spilt milk, the possessor of such a will has already begun to milk another cow."

Concentrate by desiring, visualizing, and act-

ing out, those things that are noblest and best. Be the master of your whole life in its thinking, feeling and willing, and by proper relation to God and Jesus, the Christ, who reveals God to the world. Phil. 4:8.

Isa. 61:10; Dan. 12:3; Matt. 5:6; Matt. 6:33; Rom. 6:13; Rom. 8:10; Eph. 6:14; Titus 2:12; 1 John 2:29; 2 Cor. 10:5; Rom. 6:16; 1 John 5:4, 5; Rom. 12:21; Rev. 2:7, 11, 17, 26; Rev. 3:5, 12, 21; Rev. 21:7.

CHAPTER XXV.

Freedom; or, Breaking Chains that Bind One's Self

Freedom is conditional on the acceptance and living out of certain principles that are vital to the highest manifestation and realization of life. If we know the truth, we shall find freedom through the truth. The greatest slavery is not the slavery of the body, as we had it in the South over the black man, but a slavery of false beliefs and the tyranny of the senses. No social, political, or physical slavery is equal to this. Belief of the truth, trust in the truth, and a manifestation of the truth brings true freedom through which one becomes his own liberator and master.

Wisdom, and especially as it is personified in Christ, is the mightiest power in the world to break chains of habit, to drive out ignorance, to bring one into the realization of heaven now, in the life in which perfect liberty is found. Wisdom supplants ignorance as love casts out fear and light supplants darkness. "Nature," we are told, "tends to the normal" in its onward progress and has a tendency to overcome the abnormal. That is the reason that ninety-five per cent of the

illnesses and diseases would cure themselves by the observance of the laws of hygiene without a drop of medicine. Fear, worry, ignorance, the senses, and false beliefs cause one to fly to the doctor at once instead of wisely following the laws of nature when sick. Knowledge, wisdom, and freedom walk together. Ignorance and misapplied knowledge are the handmaids of slavery. The remedy for our freedom is at hand and indolence, self-satisfaction, or a fear of our inability ought not to prevent our realizing the highest and noblest freedom.

Some people talk much and protest strongly against hypnotism whilst they themselves are hypnotized, to a greater or lesser degree, by their feelings, by the world about them, or by their sense life. There is a positive necessity that they be de-hypnotized before they can have perfect freedom. Being in that state largely by their own suggestion they must get out of it by using the principles of wisdom and truth. Others are partially in a drowsy state wherein they find quietness, acquiescence, and satisfaction with what they believe and do, and ask for nothing else and will read or think of nothing else. Some are only echoes of other voices and imitators of other actions so that they have no individuality or liberty of their own. This condition commenced early in their life and continues without change. The world thus loses the mental originality, valu-

able lessons, and truth that might otherwise come through them. These people do not know that they are in slavery and eventually do not care; they live and die in this condition.

Half freedom and half slavery is also a serious condition for then there will be unrest, dissatisfaction, and revolt without much progress. When one has true freedom he thinks and acts for himself and throws off everything that will interfere with the development of the highest and noblest life. Cheap knowledge and half truths do not have a lasting effect on such an one, but in perfect liberty he goes from glory to glory in knowledge, wisdom, and power.

One of the first steps to freedom is to think for one's self. The great leaders of the world have done this and the people saw this and followed. Each one can do this according to his light and ability and this makes new channels for the Universal Mind to reveal its wisdom and truth. Such persons accept a theory because it accords with the facts, so of ethics, religion, hygiene, and sociology, and they reject certain things because they are false and contradict the true knowledge which they have. Superstition and false beliefs are mercilessly dealt with by them because of the great slavery to the human mind that has been produced in others.

Intellectual freedom is the first step to true and eternal freedom. "As a man thinketh in his heart,

so is he." Head and heart are involved in this freedom and no chains, superstition, false beliefs, or sense life can prevent this freedom when the will is forceful and unhindered in its action.

Soul freedom leads to trust in one's self and in Him who was the freest person that ever walked this earth—Jesus the Christ. Such freedom leads to thoughts, wisdom, and power that one is not afraid to express. This increases and multiplies those things in life. This will lead to the detection of error and the rejecting of it, to the pushing of Mrs. Grundy out of the way, to seeing sincerity in the judgments of others, to the putting away of everything that does not harmonize with the truth and will lead to the open field of honesty and love.

The freedom of the will as related to the universe is a part of it. We are free to use these spiritual materials in building character and to put them into it as we wish. Hence the choice of our thoughts, the quality of them, and the results from them are within the power of our judgment and will, in the light of our wisdom and the truth.

The determinists or fatalists may declare that we are not responsible for our thoughts or actions, but from history, experience, and inward monitions we know that men have changed their lives and built a character entirely different from what they had or commenced with in early life. The very power of choice between good and evil,

right and wrong, truth and falsehood, is a knock-out blow to that philosophy in which the self-indulgent and lazy love to take refuge.

'The drunkard's habit, the rake's lust, the thoughtless one's profanity, the lying one's propensity, the hypocrite's playing, have been and can be changed and dropped. We can form habits and we can break them. The power of choice has been illustrated in thousands of lives. We can form habits of thought and action, and choose and determine what we shall be and do. The power is not in the things we use, but in the mental attitude we cultivate. It is best to help the young early in life by instruction and example to cultivate right mental attitudes and change anything that may be detrimental in life, so that they may be as free as possible mentally, spiritually, and physically.

When we adjust the inward mental condition to the outward environment and react upon that harmoniously we will find not only comfort, but freedom as well. The will is to be the power controlling the impressions that come into the brain and the corresponding motor expression flowing from the brain. The monkey does what is impressed upon the brain and man if he only does this is like the monkey. Whilst all mental impressions have a tendency to express themselves, yet in wisdom we know that this is not best, so some of the impressions are not ex-

pressed. So if certain impressions from the senses call for expression, and it is not best to permit that, the power of inhibition, exercised by the will, will prevent the expression. Centering the attention on certain sensations in the body and holding it there will augment them and eventually produce a chronic condition. If the senses dominate, or the consciousness continually emphasizes certain feelings in the body, there will be lack of freedom. The hope of relief is in changing the attention from the bodily states and directing it to some different intellectual employment or spiritual exercise. The highest freedom is found in the spiritual realm of life and in the using of the highest faculties of the mind.

The good, the true, and the beautiful is a realm in which the mind will luxuriate and work and through which the noblest characteristics of mind will be manifested and perfect liberty secured.

Self-centered thought and feeling is really always thinking of the machine and not of the work that it can do.

Love for God and man, love for the work we can do, love for the purpose of our existence, and for the gaining of all the knowledge we can, developing the emotions to their most perfect manifestation, and exercising the will so that we shall always choose the best, the highest, and the no-

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blest thing to think about, love, and act upon—this is freedom indeed.

See John 3:21; John 11:10; Jas. 1:17; Prov. 23:23; Jer. 9:24; Col. 2:2; Jas. 1:5; Jas. 3:17; Ps. 119:142; Joshua 24:14; 1 Cor. 5:8; 2 Cor. 1:12.

"Ye shall know the truth and the truth shall make you free."

Use auto-suggestion in bringing yourself to realize the truth and manifest it in your life.

Commit yourself to Him who is the truth, the way, and the life, and His life will be truthfully manifested through you.

CHAPTER XXVI.

Realization; or, Knowing the Truth for One's Self

There are very definite steps in self-realization and in taking them one of the final results is the formation and establishment of character. Character is the product of one's real self and one's thought and action. Our thinking also leads to independence in which we shall do our own thinking and get the best out of our lives, instead of depending on some one else to think for us and impress his influence upon us. Some pertinent questions arise, which if answered honestly, may show us our strength or weakness. Do I think for myself or do others think for me from whom I take my plan and purpose for my life? Am I truly asserting and maintaining my personal integrity by being the real personality back of my acts? Am I the creature of medical superstitions, religious dogmas, and social customs or beliefs, or am I independent of these things and governed by the principles of truth and love as they become plain to my mind? The answer to these questions will determine not only one's strength and weakness, but one's self-

reliance and the power to give up false beliefs in relation to man and God, and their relationship. It is not easy to change some things from the false to the true because they have become a part of our thinking and acting. No one knows his latent power until he commences to use it. This is also true concerning the ability to think and assert one's independence. He who follows, imitates, and refuses to think and act out his own thoughts lets the world become poorer by living in it and doing nothing of originality for it. We are under obligation to give what we have mentally, spiritually, and physically, for the world's betterment, for our own sake, and for the sake of Him who is our Saviour and Lord.

Psychology brings to us the principles of thought control and manifestation, the development of beneficial and helpful habits, and the utilization of the nervous system as a necessary and helpful instrument by which to receive impressions from the external world and by motor impulses properly express them in action and helpfulness to one's self and others. This requires sane, original, and healthful thinking and the prevention of unhealthy and wrong thoughts and emotions arising, much less manifesting themselves.

This not only leads to right conduct, but also to healthy nervous reactions and the possibility of getting the best out of one's life.

Whilst right thinking has truth, love, and sincerity as the foundation the one specific method of getting these supreme factors operative in the mental life and throughout the whole personality, is to idealize this condition as present and working. Seeing one's self as abiding in truth, in love, in sincerity, in goodness, in wisdom and holding the picture as graphically as possible, sets into operation all the forces of the mind and the body to realize the picture fully and make one like the picture held in the mind. This idealization can be done any time, anywhere, but the best time is when you can be quiet for half an hour at least and where no one can disturb you until you have finished your work.

Take, for instance, love. You desire to be lovely in your character, life, and disposition. Hold the picture of being so and see everything opposed dropping away. Do things to show that condition and inhibit everything in thought, feeling, or act that will interfere. Then read parts of the New Testament like John's Gospel and his Letters and see how he emphasizes love; read the thirteenth chapter of 1 Corinthians to find its characteristics and try to embody those things in the life. Hold the picture of your being so and see what a marvelous change will be wrought in your nature. Love God, love your fellow-men and show God-likeness, for God is

love. Your will fashioned in the spirit of the good, the true, and the beautiful, will be an instrument that will help you to realize fully what you want. The body must be an obedient servant and your mind must be the master. One must know that the body is not the man, but only the temple in which man lives; sensation is not life, but only the result of vibration; the real man is invisible and the sensation depends on the nerves to carry impressions to the brain and mind which will be interpreted according to the mind's experiences and for the person's own benefit, advancement, and perfection. When one sees the spiritual side of this great truth and allows it to manifest itself in the life, it is like a new birth.

Then when one sees by faith the infinite Fountain—which is God—from which he can draw his supplies, the direct connection of that fountain through his mental and spiritual life, he sees how easy it is then to know one's self and establish just what he wants in his personality.

The picture of that Infinite Fountain gives out to the open mind peace, purity, power, hope, help, health, and wisdom is one which will be of great help to him who desires to put the best into and get the best out of his life. God is back of all, the supreme reality, the source of all good, wisdom, and love, and if we come into open, honest, and true relation with Him, "no good thing will He withhold from them that walk uprightly." The more conscious one is of God be-

ing his strength, life, and power, the better will he know himself, think right thoughts, and do right acts. Look up the Scripture references and put them to the passages quoted here.

Truth never changes: "For it is the same, yesterday, today and forever." There is no new Truth. It is by the knowledge of that which is true, that we are made free from all bondage and have, through the truth, the liberty of the sons of God.

Ye shall know the truth, and the truth shall make you free.

When he, the spirit of truth, is come, he will guide you into all truth.

His truth shall be thy shield and buckler.

His truth endureth to all generations.

For the law was given by Moses, but truth and grace came by Jesus Christ.

The Lord is nigh to all that call upon him in truth.

They that worship him must worship him in spirit and in truth.

The lips of truth shall be established forever.

He that speaketh truth sheweth forth righteousness.

Everyone that is of the truth heareth my voice.

I am the way, the truth and the life.

Sanctify them through thy truth; thy word is truth.

Thy counsels of old are faithfulness and truth.

For Thou, O God, art a God full of mercy and truth.

Buy the truth and sell it not; also wisdom and instruction and understanding.

Open ye the gates, that the righteous nation which keepeth truth may enter therein.

God hath from the beginning chosen you to salvation, through sanctification of the spirit and belief of the truth.

Set your mind on things above, not on things that are upon earth.

This is good and acceptable in the sight of God, who would have all men to come into the knowledge of truth.

That we henceforth be no more children, tossed to and fro and carried about by every wind of doctrine;

But speaking the truth in love may grow up into him in all things, which is the head, even Christ.

Lead me in thy truth and teach me.

Send out thy light and thy truth; let them lead me.

We can do nothing against the truth, but for the truth.

Let us keep the feast, not with the old leaven, but with the bread of sincerity and truth.

Let us love in deed and in truth; and hereby we know that we are of the truth, and shall assure our hearts before him.

Stand therefore having your loins girt about with truth.

Only as you have freedom through the truth, concretely manifested in Christ, and appealing to one's sense of realization, will there be a complete fulfillment in one's life of God's purpose and glory.

Holding the truth before one as embodied, in the Son of Man and the Son of God, will one be transformed into His image and realize and manifest the truth fully in thought, feeling and conduct.

CHAPTER XXVII.

God; or, the Real Life in and Around One's Self

There have been many conceptions and beliefs about God. All of them may have an element of truth, but many false beliefs have been detrimental to a reasonably full and correct statement. God does not change in His nature, but He may change in His course of action because man may change in his course of conduct and life. God is not a great man and the anthropomorphic idea presented as such in some ancient writings is used to convey certain ideas to the developing mind of man. God is not evil and therefore does not compel man to do evil. He may permit it for reasons that may not be known, but He will overrule it for man's good and His own glory. God cannot be defined because He is infinite and therefore has no limit in thought, act, and nature. One may have a conception, an apprehension, and an idea of God, but no one can ever define or describe Him. The child does not truly know and understand the meaning of father until he comes to manhood and becomes a father. So in the development of mankind certain ideas become

clear and established concerning God which in the total expression gives a good and working statement of Him and His relation to us and our relation to Him.

Such a working statement concerning God is that He is Spirit, whose nature is love, and who in manifestation is eternal, self-existent, omnipresent, omnipotent, omniscient—everywhere present, all powerful, all knowing and all embracing in His wisdom and truth. He is the source and fountain, atmosphere and ocean of human life. As to being, He is absolute; as to nature, unchangeable; and as to manifestation, essential reality in which the highest ideals find their realization. God in the sense of the whole statement just made is the origin of all life, all knowledge, and all power in man's life.

The idea of a changeable God is grounded in man's experience of his own changeable nature and the idea of God's being a ruler, king, and judge has a like origin. The idea of God's having made this universe and set it going and that He has no further interest in it is unreasonable, unscientific, and unphilosophical. That God has established laws through which He works is indisputable. That He invariably manifests Himself through nature, through the laws He has established, is also true. That He does certain things that seem to be above or that transcend the laws that we understand—and we know very

few of them—is no reason why He does not work according to some laws we do not understand or know. Investigations on the psychical and mental side of man's nature have led to the discovery of some laws that are a great help in explaining some things that looked very mysterious hitherto.

God is a personal being because He thinks, loves, acts. Personality implies these things. Man also has similar ability which makes him a personal being. God, and man made in God's image, are alike self-conscious and self-determinative which are also characteristics of personality. Man's body does not make his personality and God does not have a body, so if personality depended on a body He could not be personal. The characteristics referred to above are the ones that determine personality and not the possession of a body.

"We live and move and have our being in Him" is Paul's testimony, and the Greek poet also said, "We are His offspring." We have our being in Him and He expresses Himself through us. God not only is loving, but He is love; He is not only wise, but He is wisdom; He is not only pure, but He is purity; He is not only good, but He is goodness; He is not only living, but He is life. Hence one's vital relation to God realized makes man's consciousness aware of these things coming into one's nature, if he is open in mind and receptive in heart.

Here is where religion becomes a life and not merely a sentiment, a creed, or a belief. All these characteristics of God may be appropriated by man and realized in his essential life so that his religion will be a living, actual life that will help him under every condition that comes to him.

"Without Me ye can do nothing," says Christ, and Paul said, "I can do all things through Christ who strengtheneth me." These are clear statements as to the secret of man's weakness and his power.

One cannot run alone or do anything alone, but energized and filled with God one can manifest the wisdom and power of God in all things. One's ignorance is his greatest enemy, one's pride is his implacable foe, one's mistakes and one's faults are good, and at times disappointing teachers, but all of them may be made stepping stones to heights of vision where one may spiritually see God and realize his relation to Him and in Him.

One's belief about certain things, and not the things themselves, works harm in one's life. This is true of evil, ghosts, etc. What one believes about these and many other things determines his attitude towards them and permits their influence to thus mentally affect him. This is true also of disease, thoughts of failure, lack of success, etc. The belief gives power to these and many other things. If one realized that he is in God, that God is the only reality and the sum and

substance of all reality, and that God's life, health, wealth, success, power, wisdom, and goodness are manifested through him, what a change it would make in his life, conduct, and thought.

There are positive and negative manifestations of man's mind. The positive correspond with such thoughts as goodness, wisdom, light, life. The negative with such thoughts as evil, ignorance, darkness, death. Holding and manifesting the positive excludes and practically destroys the negative, so that if all persons in the world would do that the negative conditions would never assert themselves and win out. God has none of these negative conditions in His character or mind, but man who has a negative manifestation and belief in these things calls them into action to his discomfiture, distress, and trepidation. But as he realizes that he lives, and moves, and has his being in God these negative conditions fade away and peace, joy, and love have supreme sway in his life. There is a reality and an appearance in all things. The latter is temporal, the former is eternal. The difficulty is that man has been controlled by appearances, by his sense life, and not by the positive and real things in life. Belief may give power to appearances, but in them there is no power. "The things seen are temporal, but the things unseen are eternal." To let in the light is to drive out darkness, to accept truth is to nullify error, to accept the positive thoughts is to

let go of the negative. Hence the solution of the problem as to **Helping One's Self** is found in holding positive thoughts so that the negative ones cannot find an opportunity in which to manifest themselves. If God fills the mental and psychical life and manifests Himself therein then negative conditions cannot manifest themselves. God's conscious presence and life in one's nature becomes just what one needs so that goodness, wisdom, health, love, light, and life will be his possession fully and truly. Trees may look like men moving if one does not see them clearly; in the fog of ignorance one may see small objects magnified into large ones, in a dim light one may see objects, perfectly natural in a good light, changed into all forms of wild beasts and horrible creatures which threaten one's life. So it is best to walk in the Light, Goodness, and Wisdom of God and thus see and know all things in their real manifestation and discriminate the real from appearances, good from evil, light from darkness, life from death. If God is spirit, love, and truth then as these things are manifested in, and as they control one's life, so will there be a conscious realization of God's indwelling in the life of man.

Scriptures to be read and studied:

Deut. 8:7-9; Deut. 8:18, 16:15; 1 Kings, 3:13; 1 Chron. 29:12; 2 Chron. 1:12; Job 22:25; Ps. 23; Ps. 37:3, 4, 9, 22, 29, 34; Ps. 84:11; Ps. 103:5; Ps. 107:9; Ps. 145:16; Prov. 8:21; Prov. 13:7—warn-

ing; also Prov. 13:11; Isa. 45:3; Joel 2:26; Mal. 3:10; Matt. 6:33; 2 Cor. 3:5; 2 Cor. 8:9; 2 Cor. 9:8; Phil. 4:19; 1 Tim. 6:17; Heb. 11:1; Jas. 1:17.

There is but one God, infinite, eternal, and changeless in His nature. He is the source of all being, good and life. There is none beside Him. It is in Him that man finds life, love, and perfect supply for his nature and personality. The reader can refer to the references in the Bible for the following quotations:

To whom then will ye liken God? or what likeness will ye compare unto him?

Thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes.

Whom therefore ye ignorantly worship, him declare I unto you.

For though there be that are called gods, whether in heaven or earth . . . to us there is but one God, the Father, of whom are all things, and we in him.

The only begotten Son, which is in the bosom of the Father, he hath declared him.

O righteous Father, the world hath not known thee, but I have known thee. And I have declared thy name and will declare it.

God is Spirit, and they that worship him must worship Him in spirit and in truth. For the Father seeketh such to worship him.

Neither is worshipped with men's hands, as

though he needed anything, seeing that he giveth to all life and breath and all things.

Call no man on earth your Father, for one is your Father.

Of his own will begat he us, with the word of truth.

His hand also hath laid the foundation of the earth, and his right hand hath spanned the heavens.

Exalt ye the Lord our God; for he is holy.

With whom is no variableness, neither shadow of turning.

God is Light in whom is no darkness at all.

God is Love, and he that dwelleth in love dwelleth in God.

A Lord of Truth and without iniquity.

He is thy Life and the length of thy days.

In whose hand is the soul of every living thing, and the breath of all mankind.

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty . . . Thou reignest over all.

Thou art of purer eyes than to behold evil, and canst not look on iniquity.

I am the first and the last, and beside me there is no God.

I am the Almighty God: there is none else.

And God said unto Moses, I am that I am. This is my name forever.

God that made the world and all things therein,

seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands.

These truth just expressed are very important and the reader will find it profitable and helpful to go over this chapter a number of times to familiarize himself with its teachings, and review frequently as he ought to review and practice the exercises and suggestions at the close of many chapters, in order to get the best out of them for himself. This book and the one on How to Heal and Help Others have been written out of the very life of the author and the principles laid down are principles and teachings which have been tried and proven.

CHAPTER XXVIII.

Faith, Prayer and Spiritual Devotion; or, The Religious Life for One's Self

The three characteristics which head this chapter as a subject are the basis of a true, sincere and religious life.

Faith is a definite act of the mind—including knowledge, belief and trust—by which the whole person is brought into definite relationship to the object of faith. This relationship to God gives an open channel for the gifts and power of God to manifest themselves in the life of man. This faith produces an atmosphere in which the power of God may produce wonderful results as in conversion, holy living, healing and specific blessings. **Three things are very necessary in the realization of blessings in the life—the power of God, an open channel and an atmosphere of faith.** When these conditions are all complete and perfect in operation no one can tell what marvelous results will follow. This is true in revivals, in life, in healing, in success.

Failures, partial or complete, result when one or all of these conditions are absent.

These conditions also determine the spiritual

life that one lives. The power of God is always present to be used but the channel and atmosphere may be lacking or interfered with through which and in which the power is manifested. This determines whether the spiritual life is vigorous or weak. The open channel is a pure, clean, crystalline life. Any opposite condition will interfere with the manifestation of power. The atmosphere of faith is receptive to and surcharged with this power. If it is absent there will be a lack of manifestation of the power, if it is present the power can operate effectively. The channel and the atmosphere are the two things or conditions that one must look after. See to it that these things shall be in and about your life and the blessings, strength and help will be almost illimitable.

Prayer is conditioned as to its manifestations on desire and faith. "Prayer is the soul's sincere desire, unuttered or expressed." The desire may originate from need or for work, but it is a potent emotion in life working ordinarily for life's greatest progress and realization. Prayer to be effective must be also the outgrowth of faith. Faith in this relation has a tendency to make clear the way into God's presence and to make the communion of the soul with Him a vital power. This faith believes that "God is and that He is a rewarder of them that diligently seek Him." When desire and faith are manifested in the human soul the answer to the prayer is not far off.

Mark 11:24 presents the matter in this form—**“All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them.”** In the first letter of John (5:14, 15) this statement is made—**“This is the boldness (grounded in desire and faith) which we have toward Him that, if we ask anything according to His will, He heareth us: and if we know that He heareth us whatsoever we ask, we know that we have the petitions which we have asked of Him.”** God’s will is found in His word. Many persons are not clear concerning Divine guidance. They pray for light, they search the Word and then cease to act, and if they do act, they are uncertain whether God answers the prayer or not. There are four things which usually come together in the answer to prayer and especially when asking for guidance. Those things are the teachings of God’s Word, the inward promptings or monitions of the Holy Spirit, outward providences or circumstances and good common sense. When these things focalize then we ought to move or act.

Prayer, desire and reading God’s Word are intimately related. The first is asking, the second is knocking, the third is seeking with the corresponding answers. The prayer must be in accordance with His will, the desire must be pure and unselfish and the reading of God’s Word must be to find His will. Our prayer must also

be offered in the name of Christ. The name stands for the person, what he is, what he has done and what He is doing and what He will do. Prayer is a wonderful power in the life and should be cultivated as a habit of the spiritual life. It may be audible or silent. In Matthew, the sixth chapter, part of the wonderful "Sermon on the Mount," there are many practical and helpful instructions and warnings. The part on prayer, verses 5-15, presents a warning, the place of prayer, the manner or form of prayer, and a reason for prayer. A prayer life is a blessed and true life.

Devotion. This includes worship and service. Worship is recognizing the "Worthship" of God. Jesus gave us teaching concerning this when He said: "God is spirit; and they that worship Him must worship in spirit and truth." Such He seeks to worship Him. This brings us face to face with the real personality of man meeting the real personality of God. As spirit meets spirit there is true worship. This we must truly realize or else our devotion will only be lip-service and formality. Make your worship of the Spirit, in Spirit, to Spirit.

Service is the side of devotion that goes out to and for man. You are saved to serve. Then you must lift your hands to God in worship and then extend them to man in helpfulness. You receive and then give. You are blessed, then

blest. You listen to God, then speak to men. You see the way in which to walk, then show others the way. Let your religious life be full of faith, earnest in prayer, and filled with devotion—worship and service—to God and man.

Ps. 51; Jas. 5:15-18; Jas. 1:5-8; Heb. 11; John 4:20-24; Ps. 15; Matt. 10:42; Isa. 40:31; Luke 10:27; 1 Cor. 13.

CHAPTER XXIX.

Practical Suggestions for One's Self

1. When not doing anything requiring mental or muscular activity, take the tension off of the mind and body so that the impulses can be equalized through the nerves and the circulation of the blood can be equalized in its flow to every part of the body.

2. Breathe abdominally always, and establish that habit if you do not so breathe, so that you will use the lungs as completely as possible in inhaling air and thus thoroughly oxygenize the blood.

3. Try and get eight hours of good, sound sleep. A good division of the day is eight hours work, eight hours sleep and eight hours for diversion, exercise, eating, and things that do not come under work or sleep.

4. Take exercise regularly and make it a matter of play and not drudgery. Follow the exercises in this book faithfully and any others that you may desire to take. Walking is splendid exercise, especially if it is taken at a good gait and with deep breathing with the body erect.

5. Do not eat too much nor too many kinds of food at a meal, but thoroughly masticate the food and have the happiest thoughts when you are eating.

6. Bathing is essential for cleansing the body. Take two or three warm baths a week with soap, and a cold sponge, towel or hand bath every morning. Take some light exercises and rub with a coarse towel before taking the bath.

7. Get into the body not less than two quarts of water daily.

8. Cultivate your will by doing the very things you do not feel inclined to do, but things you know you ought to do. You can master adverse conditions in this way very speedily. A weak will is a fearful handicap for anyone and a strong will, well directed, is necessary for power and success.

9. Worry not only torments one but it destroys efficiency and creates a spirit of hesitancy and uncertainty. Get rid of it at once.

10. Laugh at your fears, stand up in your strength, and look them squarely in the face and they will cease scaring you and depart. You may not be able to prevent birds flying over your head but you can prevent them roosting in your hair. So you may not be able to prevent fears coming to you but you can prevent them staying with you.

11. Most of your nervousness originates in a

three-fold way ; by giving way to your feelings, worrying over some wrongs committed, or by over-taxing yourself, in work, pleasure or habits. Remove the causes and learn to do the things urged in this book and you will recover.

12. If you do not want to think too much about yourself think how insignificant you are in this universe, think about other people and the good you can do for them, and become possessed with some great purpose in life like benevolence, helping the ignorant or trying to make this world better because you are living in it.

13. Self-control is not something that is manifested fully and completely naturally but it is a mental condition that develops with practice. Every victory over adverse conditions—such as too much temper, impatience, ignorance, weakness, habits, and other things—will lead eventually to a self-control that will make one's character beautiful and strong. "He that ruleth his spirit is better than he that taketh a city." Lincoln was better than Alexander the Great and Gladstone was better than Napoleon.

14. The ability to reason implies also the ability to think. "As a man thinketh—so is he." The great defect in many lives is the non-use of the thinking ability and there is therefore, too little exercise of the reason as a result. He who is guided by impulse alone will make serious mistakes whilst he who thinks soberly and rea-

sons as to the consequences of certain courses of conduct will walk safely and well. Call into play these great powers of your intellect and thus prevent many serious mistakes in your life.

15. Parasites are undesirable, no difference where they are found. They live on something or some one else. One made in God's image ought never to be a parasite but ought to assert the masterful characteristics of his nature and show his independence. Only in this way can God manifest His nature, will, and love through such persons that He has created in His image.

16. There are two ways of looking at one's self; as a body having a mind or a mind having a body through which to manifest itself. The latter view is the Scriptural, philosophical and reasonable one. Then the mind is to be master not the body. The body is created by the mind not the mind created by the body. Your real strength is in the mind and that should be developed by all reasonable and necessary instruction and exercise so that it may meet every emergency, adverse condition and obstacle and conquer them. You are what your mind is in its manifestation.

17. One's habits are a great help or hindrance in life, so be sure that you establish good ones to aid you. How many pitiable cases do we see in life of wrecks, weaklings and the defeated because of the fearful havoc wrought by bad habits. Hab-

its determine our happiness or our misery; our commendation or our condemnation.

18. Watch your emotional life and see that it is under control. More young people go wrong under the emotional impulse than under any other influence of life. The emotions purified and properly directed are a mighty power in life.

19. Use your power to direct aright your whole life, also the intellect, sensibilities and will. Power is the dynamic energy—the dynamite—which can be used through those channels of the mental and spiritual life. Reserve power for emergencies means victory, mastery and success.

20. Before going to sleep at night get a picture of yourself as pure, noble and masterful and tell yourself that you are. Make to yourself any suggestions that you desire to have realized in your life and hold the picture of these characteristics before you arise in the morning and determine that they shall be manifested during the day. Dismiss business cares, any feeling of hatred or ill-will towards anyone, and hold the thought of good will towards everybody before you go to sleep and this feeling will be in your mind when you awaken in the morning. This will reward you a thousand-fold in life.

21. Be a free man and a free woman in the truth. Get the liberty that Christ can give you by committing yourself to Him. Do not be a slave to anything nor to anyone in wrong think-

ing nor in wrong doing. Assert your real personality which is God-given and stand forth in the life of freedom and strength.

22. Control your sex-life so that it shall be made a servant and not a master; a builder and not a destroyer of your body and mind. There is no part of the nature that needs such watchfulness, control and mastery as this. It will produce great power or great weakness, according to its manifestation. "Watch and pray lest ye enter into temptation" and fall.

23. Sincere love to God and man opens the way to the manifestation of the highest and best in human life. Herein will be found also the secret of victory and health. Love implies harmony in one's own nature, whilst its opposite state is discord and chaos. Love will think no evil and the mind will be free to act unhindered in its noblest manifestation. Have sincere love and let it permeate your whole personality and life.

24. Your visions of possibility, power, and privilege will determine in a large measure what your life shall be. If they are low visions corresponding effects will be found in the life. If high, the life will be noble and great. All great men have had splendid visions of what they wanted to be and what they could do. Do not be disobedient to your highest and noblest visions.

25. Visions are only valuable as one realizes

them in the life. Every mental picture strives for realization. Be sure to let that be realized that will make you true, good, pure and forceful. Get away from littleness and take hold upon the greatness of the Infinite and realize that in your life.

26. God is love and life and wisdom, so go to Him in prayer and faith for a complete realization of these things in yourself.

27. In the book on **How to Heal and Help Others** you will find specific forms of treatment, prayers, affirmations, meditations which you can use personally and effectively for yourself.

Put the best into your life, so that you may get the best out of your life.

The books of instruction entitled "How to Help and Heal One's Self," and "How to Heal and Help Others" are now published and they with the large work for advanced students can be secured from the author. The title of the advanced work is "Suggestion: Its Law and Application; or, The Principle and Practice of Psycho-Therapeutics." It has 472 pages and covers the whole field of psycho-therapeutics and optimistic philosophy.

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